The Churchman

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXI, NO. 41.—WHOLE NUMBER 1081.

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, ... 6 P. M.
CHURCH OF THE TRANSFIGURATION, 8½ " " 5 "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.

Calendar for December.

7. Second Sunday in Advent.
14. Third Sunday in Advent.
17. Ember Day.
19. " "
20. " "
21. Fourth Sunday in Advent. St. Thomas the Apostle.
25. CHRISTMAS DAY.
26. St. Stephen.
27. St. John the Evangelist.
28. First Sunday after Christmas. Holy Innocents.

Clergy of the Protestant Episcopal Church.

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Barton, Rev. J. Graeff, 43 East 24th st.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 50 Varick st.
Bourne, Rev. Rowland H., 27 21st street.
Bruce, Rev. Vandervoort, 79 St. Mark's Place.
Canfield, Rev. Eli H., Rectory of St. Peter's Ch., 20th st.
Chauncey, Rev. Peter S., Corner 2d Avenue and 9th st.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Coffey, Rev. Wm. S., 15 Lamartine Place, 29th st.
Colton, Rev. Calvin, 65 Prince street.
Cook, Rev. Thomas, 276 Houston st.
Cooke, Rev. Samuel, 133 Eleventh st.
Cox, Rev. Richard, 13 Lexington Avenue.
Dowdney, Rev. John, 20 John st.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev. Cornelius R., 151 Lexington Avenue.
Eaton, Rev. Theodore A., 55 Morton st.
Eigenbrodt, Rev. Wm E., 53 Amity st.
Elmendorf, Rev. John J., 55 Morton st.
Evans, Rev. Benjamin, 172 Broome st.
Fackler, Rev. David M., 78 East 16th-street.
Frost, Rev. Wm. J., 349 Fourth avenue.
Grigg, Rev. John, 26 Park Place.
Gallaudet, Rev. Thomas, 22 3rd st.
Hackley, D. D., Rev. Charles W., 3 College Green.
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
Hollingsworth, Rev. Samuel, 6 Eighth avenue.
Halsey, Rev. Charles H., 21 N. Moore st.
Hart, Rev. A. Bloomer, 112 Grand st., near Broadway.
Harwood, Rev. Edwin, 44 west 29th street.
Hawks, D. D. LL. D., Rev. Francis L., E. 21st st. cor. 4th Av.
Henry, D. D., Rev. Caleb S., 20 John street.
Higbee, D. D., Rev. Edward Y., 15 Amity st.
Hobart, Rev. John H., 306 Fourth st.
Hopkins, Rev. John H., Jr., Gen. Theolog. Seminary.
Houghton, Rev. George H., 9 East 29th st.
Howland, Rev. Robert S., (in Europe.)
Hoyt, Rev. Ralph, 113 Madison corner Market st.
Hubbard, Rev. I. G., ch. of Holy Com'n, cor. of 20th st. and 6th avenue.
Irving, Rev Pierre P., 2 Park Place.
Jellin, Rev. Hiram, 141 East 25th st. near 2nd Avenue.
Jones, Rev. Charles, 37 Irving place.
Jones, Rev. Lot, 77 2d Avenue.
Johnson, Rev. Samuel R. D. D., Gen. Theol. Seminary.
Long, Rev. Wm., 419 Broome st.
Leonard, Rev. Alexander S., 685 Greenwich st.
Little, Rev. Charles S., 86 East 17th street.
McVickar, D. D., Rev. John, 8 College Green.
Mead, Rev. E. N., 6 Clinton Place.
Millett, Rev. James, 303 Broome st.
Morris, LL D., Rev. William, 76 Varick st.
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Neide, Rev. Geo. L., Rectory St. Mary's ch., Manhattanville.
Pardee, Rev. Isaac, 91 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parks, D. D., Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac, 36 Amity-st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
Price, D. D., Rev. Joseph H., 622d Avenue.
Richmond, Rev. William, (in Oregon.)
Schroeder, D. D., Rev. John F., 3 St Clement's Place.
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Spencer, Rev. J. A., 222 west 19th st.
Sterling, Rev. J. C., 22 Grove st.
Taylor, Rev. Fitch W., U. S. N., Union-Place Hotel.
Taylor, D. D., Rev. Thomas House, next to Grace Church.
Timlow, Rev. G. W., 209 Monroe st.
Travis, Rev. Robert, Junior, 106 Hammond st.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st.
Tuttle, Rev. Isaac H., Rectory St. Luke's ch, 477 Hudson st.
Tyng, D. D., Rev. Stephen H., 56 East 16th st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D. D., Rev. Jonathan M., 10 Hubert st.
Walton, Rev. William, London Terrace, cor. 23d-st & 10th Av.
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber st.
Whitehouse, D. D., Rev. Henry J., 120 11th st.
Wilson, D. D., LL. D., Rev. Bird, 206 West 20th st.

BROOKLYN

Chase, Rev. M. B., U. S. Navy, Kent Av. above Myrtle.
Cook, Rev. Edwin R. T., 157 Adams st., cor. Concord.
Cutler, D. D., Rev. Benjamin C., 1 Sands st.
Diller, Rev. Jacob W., adjoining St. Luke's ch., Clinton av.
Drowne, Rev. T. Stafford, 147 Hicks st.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Labagh, Rev. Isaac P., 3 Union Place.
Lewis, D. D., Rev. William H., next to Ch: of Holy Trinity.
Okeson, Rev. N. A., Bridge st.
Peck, Rev. Francis, 47 Duffield-st.
Seymour, Rev. Charles, 147 Livingston street.
Seymour, Rev. W. Wood, 93 Columbia st.
Shackelford, Rev. John. W., Kent Av., above Myrtle.
Stearns, Rev. John, Hoyt cor. Bergen.
Stone, Rev. B. W., 189 Clinton street.
Stone, D. D., Rev. John S., next door to Christ Church.
Vinton, D. D., Rev. Francis, 153 Henry, cor. Joralemon st.
Walker, Rev. Robert J., Carlton avenue, near Myrtle.
Webbe, Rev. William T., 321 Gold st.
Walker, Rev. William F., 117 Willoughby st.

WILLIAMSBURGH.

Berry, Rev. Samuel V., 80 south 8th st.
Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 50 South 8th-st.
Roberts, Rev. H. F., 147 south 3d street.
Taylor, Rev. B. F., 5 Lewis Place, Second-st. between South 10th and 11th streets, near Peck Slip ferry.

NEW JERSEY.

Barry, D. D., Rev. Edmund D., Essex st., Jersey City.
Bowden, Rev. James J., Jersey City.
Gries, Rev. William R., Bergen.
Macurdy, Rev. David H., Van Vorst.
Moore, Rev. Jacob D. L., Hoboken.

Poetry.

From the Banner of the Cross.

William Croswell: Poet, Pastor, Priest;

Entered into Life, Sunday, 9th November, (Twenty-first after Trinity), MDCCCLI.

I did not think to number thee, my Croswell, with the dead;*
But counted on thy loving lips, to soothe my dying bed,
To watch the fluttering flood of life, ebb languidly away,
And point my spirit to the gate, that opens into day.

My more than brother, thou hast been, for five and twenty years,
In storm and shine, in grief and joy, in smiles, alike, and tears;
Our twin-born hearts so perfectly incorporate in one,
That not a shadow of a thought e'er marred their unison.

Beside me, in life's highest noon, to hear the bridegroom's voice,
Thy loving nature fondly stood, contented to rejoice;
Nor boon that ever bounteous heaven bestowed on me, or mine,
But bore, for thee, a keener joy, than if it had been thine.

Thy fingers, at the sacred Font, when God my hearth had blessed,
Upon my first-born's brow the dear baptismal sign impressed.
My second-born, thine own, in Christ, our loving names to blend,
And, knit for life, his father's son, in with his father's friend.

And, when our patriarchal White, with apostolic hand,
Committed to my trembling trust, the Saviour's dread commands,
The manly form† and saintly face were at my side again;
Thy voice, a trumpet to my heart, in its sincere *Amen*.

Beside thee, once again, be mine, accepted Priest, to stand,
And take with thee, the pastoral palm, from that dear Shepherd's hands;
As thou hast followed Him, be mime, in love, to follow thee,
Nor care how soon my course be run, so thine, my rest may be.

Oh beautiful and glorious death, with all thine armor on;‡
While Stephen-like, thy placid face, out, like an angel's shone.§
The words of blessing‖ on thy lips, had scarcely ceased to sound,
Before thy gentle soul, with them, its resting-place had found.

Oh pastoral and priestly death; poetic as thy life;
A little child to shelter, in Christ's fold, from sin and strife:¶
Then, by the gate, that opens through the Cross, for such as she,**
To enter in, thyself, with Christ, forevermore to be!

Riverside, N. J., Nov. 10, 1851. G. W. D.

* The Friday before was his forty-seventh birth-day.

† "In person, Dr. Croswell was a very pattern of manly beauty."—*Boston Even. Trav.*

‡ The Epistle for the day contained St. Paul's graphic description of "the whole armor of God." His last words, in giving out the Hymn, were,
"Soldiers of Christ, arise,
"And put your armor on."

§ "He never looked so heavenly. His smile upon the infant was ineffable in sweetness."—*MS. Letter.*

‖ Unable to rise, after the closing collect, he said the Benediction on his knees. He died in two hours. A blood-vessel was ruptured in his brain.

¶ He had just baptized an infant, and his Sermon was addressed to children.

** "Suffer the little children to come unto Me, and forbid them not; for *of such is the kingdom of heaven.*

Selected Matter

From the New York Ecclesiologist.

William of Wykeham, and the Rebuilding the Nave of Winchester Cathedral.*

One might have expected that when Wykeham had finished the building of his two colleges at Winchester and Oxford,—a work on which he had been constantly employed for the last thirteen years,—he would not have been found entering again upon any architectural labors. He was now sixty-nine years old; he had retired almost entirely from political life, and had just accomplished a work, which, to contemplate with thankfulness and to overlook with loving care, would have been, one would have thought, sufficient occupation for the evening of his days. But there was still work of the Lord to be done; and while he had life, and strength, and means remaining, he felt that it was not for him to decline it. This work was the rebuilding of the nave or great western end of Winchester Cathedral; a work which of itself would have been enough to have given him a great name, even had he had nothing else to be remembered by,—being one of the finest specimens of Gothic architecture, having all the massiveness, all the simple grandeur and elegance of detail of which that style is capable. On many accounts this must have been to him an acceptable task—in a peculiar degree a labor of love: independent of the solemn recollections, still doubtless existing in his mind, of the early prayers of his boyhood in that house of God, he could not but feel that between a bishop and his Cathedral Church were many bonds of attachment; so that he was especially interested in her stability and bound to see her arrayed as became the mother-church, the seat of his spiritual government. For the *cathedral* church signifies, in fact, the church of the *chair* or throne,—*i. e.* of the bishop's throne—in which, surrounded by his clergy, he presides over his diocese, and takes the lead in all the great works which are going on in his portion of the vineyard: the cathedral church is the place where, on the first introduction of Christianity into a heathen land, the missionary bishop and his small band of accompanying clergy first enter upon their work, making those prayers and singing those strains among themselves, in which they hope the heathen soon will join them, and reminding each other of those great truths with which they hope soon, through the grace of God, to melt the savage hearts around them: and the cathedral church is the place too, whither, when the word of God has spread and prevailed, and each parish has its church, and each flock its shepherd, the bishop still, from time to time, calls his clergy around him, to give account of their ministry, to be advised of their duty, encouraged in their labors, and reminded, that as in unity the work began, so in unity it must be carried on, if they would wish it to prosper; and as the cathedral church is the mother-church of the diocese, so is it reasonable that in stateliness of structure and elegance of decoration, the order of its services, the solemnity of its music, the character of its public instructions, it should stand pre-eminent above the many daughter-churches that surround her; that as all sprang from her at the first, so all may still continue to take pattern and encouragement from her.

And bishops in the old time seem to have felt this, and to have acknowledged these claims; they freely gave of their substance to carry on so sacred a work; that as religion advanced in the land, so the headquarters of religion might keep pace with the advancement; and so, as wealth increased, and the science of building improved, and decorations were invented, it was the house of God, and not their own dwellings, that was first thought of, for all these to be bestowed upon her; and hence it is that in some of our cathedrals the line of our bishops may almost be traced in the order of their respective works. We are led from the crypt, the massive work of some Saxon bishop, to the last elegant tracery in the choir, the work of a prelate of the fifteenth century: we are shown where one bishop left off his work, and where another took it up, and carried it on; how Edyngton was about to renovate the work of the Norman Walkelin, when death interrupted him, and Wykeham entered into his labors. Works like these connect past times with the present, and the living with the dead. We feel that it is one great work that we are carrying on; and passing naturally from the material to the spiritual edifice, we are reminded that that too must be always advancing, always having some addition made to it, in strength, or size, or beauty; each in our short day we must contribute something to the pile, content to wait for its final completion on that day when the Lord shall bring forth the head-stone thereof, with shoutings of grace, grace unto it. And, indeed, the construction of a Gothic cathedral church, its shape, its position, and its internal arrangements, are all clearly symbolical, and serve to remind us of many important religious truths. The whole structure is in the form of a cross, in token of the faith in Christ crucified on which our religious worship is founded: it looks eastward, towards the rising of the sun, to show that we wait for the rising of the Sun of righteousness; towards Jerusalem too—that holy land where Christ lived and died for us, and where we expect he will one day appear again: even on the outside it is ornamented—but its choicest ornaments are reserved for the interior; like the king's daughter, it is all glorious within; intimating that religion must be entered upon, and made some way in, before its beauties can be fully known; the outward profession of a christian is fair and comely; but the inward work on the heart is truly and divinely beautiful. Then we shall see that the general lines of the building are vertical, that is, pointing upward, from the smallest pinnacle to the magnificent spire in the centre,—all tending heavenwards, all teaching the same lesson, that from the highest to the lowest, we should each have our hearts lifted in the same direction, even upwards, upwards to the Lord. And then, when we come in at the great western entrance, we see the space that there is between the font at the one end, and the holy altar, and the bishop's throne, and the elders' seats at the other; and we are thereby reminded of the progress that we ought to be always makingin religion, from the beginning of our spiritual life, to that state of matured holiness, when we can draw nigh to God with full assurance of faith, and be constant welcome guests at His table. This, together with the solemnity of the whole scene,—the dim religious light of the painted windows, the holy texts and sacred devices that are strowed around, joined with the solemn chant and pealing anthem,—is a powerful means of awakening and improving our devotional feelings. It is a pity that, in some respects, the innovations of Popery should have come in, and marred this good effect, and made it suspicious in the eyes of many. The enclosure of the choir, for instance, though often a beautiful work in itself, is yet objectionable, as destroying the grand effect which would be produced, were the eye enabled to look up at once from the western entrance to the bishop's throne, which ought to be at the extreme east end, with seats for the clergy on either side of him. The Lady chapel, too, added on to the east end, is a mere excrescence, and intimates too plainly how, in those days of error, the worship paid to the Virgin was carried further than that which was offered to her divine Son.

That part of the cathedral church, however, which Wykeham undertook to rebuild, was liable to no such objections as these: it was the nave,—that part of the church where the people used to assemble in great numbers to hear sermons, or to witness the ceremonies of religion, which were then celebrated with much more outward show than they are now. The building, as it existed in Wykeham's time, had been erected by Bishop Walkelin, about the year 1079, or more than three hundred years before. The style of architecture in which it was built is called the Norman style, because it was introduced into this country by the Norman kings, the first of whom, William the Conqueror, came to the throne in 1066, or because, at any rate, most of the buildings in that style were erected during the reign of these princes, which lasted from 1066 to 1135. It was a style more remarkable for massiveness and solidity than for elegance and beauty; though some of the parts, the doorways especially, are often decorated with very elaborate ornaments, and the general effect is solemn and imposing; but its squat, thick, massive pillars, its semicircular arches, and round-headed windows, bespeak the infancy of church architecture, which was so soon to grow up into much symmetry and tasteful grandeur. All this part, then, Wykeham determined to take down, and build up afresh in that later style, which is called the perpendicular Gothic; so called because the stone tracery or subdivisions of the upper part of the windows, which before were of various patterns, either twisted and wreathed about, or ornamented with circles and trefoils, were in this style arranged in perpendicular or upright lines; and this one striking and unvarying feature of the style has given it the name it bears, though, of course, it has many other peculiarities. Of this style Wykeham seems to have been one of the first promoters; at least his buildings contain some of the earliest and best specimens of it. Between his time and the time of Walkelin, Gothic architecture had made great progress—the pointed style had been introduced: first, single lancet-windows,—so called from resembling in shape the sharp-pointed end of a lancet, long and narrow, and each by itself; then the same-shaped windows, only placed together by twos and threes, but still separate windows, with part of the wall between them; then, finally, uniting together in one compound window, with stone mullions or sub-divisions, and the arched head of the window filled with that ornamented tracery, which has given this third period of the art the name of the "decorated style;" even as the second period, immediately succeeding the Norman, was known by the name of the "early English style." Various other beauties of which the style is capable, had also by degrees been developing themselves; and by the time of Wykeham, the art had arisen to a very high state of perfection.

When he entered upon his work, and surveyed the old building, he found it so decaying and so mean in appearance, that he determined to take the whole down, from the tower westward, and build it all up again in a more magnificent manner. This he accordingly did; the only part which he left standing being some of the massive old Norman piers or pillars, which, however, he ornamented and carried up higher, in conformity with the lighter and more elegant style which was now observed. This doubtless added to the massiveness of the work, while it lessened the expense, and insured him a good and safe foundation. The erecting of this great pile occupied the last ten years of his life: it was, in fact, barely finished when he died. He just lived long enough, it appears, to see the completion of one of the finest fabrics of the kind in England—and a gratifying sight it must indeed have been to him; and even now no one can behold it without admiration. The west front, it is true, is not so richly ornamented as some others of recent date; and the south side, which at the time was hidden by monastic buildings, has not such decorated buttresses and pinnacles as are to be seen on the north side: but the general effect, as you approach the great western entrance, is grand and imposing; and the interior is still more so. It suffered, indeed, like most other sacred edifices in the kingdom, from the hands of the Puritans, who turned the bones of the dead, which they tore out of their tombs, into missiles with which to break the beautiful painted glass which Wykeham had put into all the windows, and of which only a few fragments now remain. But the double row of lofty columns and arches, the aisles on each side, the clerestory windows above, and the east window beyond, to which the eye passes on in the distance, the wide unencumbered space below, which, however, is made to look narrow by the extreme loftiness of the vaulted roof above, and then the tomb of Wykeham himself, forming a break in the line of arches on the south side, and the ancient Norman font catching the eye in the opposite direction,—all these objects altogether produce a solemn and imposing effect on the mind of the spectator; he confesses that such a building is indeed a suitable habitation for Him who promised to bless His Church with His continual presence, even to the end of the world.

But some, in an evil spirit of carping, may be tempted to ask, "To what purpose is this waste? Of what good is this great and expensive building?" And others, in a less offensive spirit, may perhaps entertain doubts as to whether Wykeham, if he lived now, would be at the vast expense he was at on this one great work of improving his cathedral church. The three following considerations will, I think, answer all objections.

First: the grand principle upon which Wykeham entered on this work, was one which in these days we hardly recognize, but which then was strongly felt, and fully acted upon; namely, of its being our duty to make the house of God as beautiful as possible, to spare neither pains nor cost upon it, for this simple and sufficient reason, because it is God's house: not because a handsome town ought to have a handsome church, or because more accommodation is wanted for the population, or because all these solemnities of architecture excite devotional feelings; but, primarily, because the habitation of the Lord upon earth ought to be as glorious as art can devise and hands can accomplish. Wykeham, on rebuilding his nave, did not calculate how many additional sittings it would hold—he merely considered how much more suitable an abode he might make it for the God of his salvation.

And, secondly, it must be remembered, that in those days the great nave of the cathedral was used for various purposes which now are obsolete: it was the place to which the whole population used to flock, to listen to the sermons which were preached there on Sundays and holy days. A stone pulpit generally stood about half-way down, against one of the piers; around which a great multitude used to gather together, and listen eagerly to the instructions which were given them. It was the place, too, whither, on certain occasions of public penitence or solemn rejoicings, the inhabitants of the city were summoned together, either to throw themselves on their knees before the Lord, confessing their sins and imploring His pardon, or joining in the august procession, as it made its way slowly up the church, and listening to the anthems and hymns of praise with which the walls were made to resound. The nave, it must be confessed, now, stript of these uses, wears somewhat of a bare and vacant appearance: yet surely the sermon at least might be revived with advantage; the choir is not designed for preaching, but for the daily cathedral service;—and several meetings for holy purposes, which are now held elsewhere, might be transferred thither with a most excellent effect. How much better, for instance, to receive missionary intelligence, and to join in prayer for the conversion of the heathen, in a place which, as I have said, was originally a missionary station, than to meet for that purpose in a room which is used for dancing, and the very walls of which are decorated with emblems of that recreation!

But, thirdly, the strongest and most conclusive answer to these objections is, that the crying wants which now would call loudly for a portion of that wealth, were not in existence then, were not even heard of, or thought possible. In those days of ignorance, not only every parish had its church, but every parishioner had his place in the church; there was full room for every member of the Church, from one end of the kingdom to the other, to meet his fellow-Churchmen, and join in the public worship of his God: it was reserved for an age of boasted light and spiritual life, to endure the existence of hundreds and thousands of fellow-Christians and countrymen without a church, without a minister, with no place to flee unto, with no man to care for their souls. What Wykeham would do, were he alive at this day, is quite a different question; doubtless he would follow the less showy but more needful course that his present successor is now pursuing: he would contribute largely, according to his means, to every plan that is set on foot, either for building a new church or enlarging an old one: he would turn into a thousand noiseless rivulets the bounty which then flowed freely in one mighty stream: he would make it his first business to wipe off so foul a disgrace, so grievous a sin, from our land,—but in his lifetime that disgrace at least, that sin, did not exist. We are doing something now, certainly, towards pulling out this sad beam from the eye of the present generation; but till it is entirely removed, let us not presume to look for motes in the eyes of former generations. Let it rather be a matter of wholesome self-abasement, that an age of boasted science and religious knowledge must consent to learn the art of building churches, and the true principle on which they ought to be built, from a period still known by the name of "the dark ages!"

* From a life of William of Wykeham, by Rev. John Chandler.

From the John Bull.

Visitation of the Diocese of Oxford.

On Thursday the Lord Bishop of Oxford commenced the triennial visitation of his diocese, at St. Mary's Church, Aylesbury. In the opening part of his Charge, the Right Rev. Prelate dwelt on the condition of the diocese, of which he took a cheering view, referring more particularly to the increase of the number of candidates at confirmations, and of Church services. With regard to his own parochial visitations, the Bishop observed:—

He had endeavored to join them in several services at their own Churches, and he would beg to express how his heart had been cheered in those services by the welcome they had given him in their several parishes. In those three years, besides confirming in 164 parishes, he had joined in the services at 99 of their Churches, and he trusted to be enabled to extend that circle more widely hereafter.

After some remarks touching the undevotional character of the performance of the service between the Clergyman and the parish clerk, the Bishop touched on the question of intoning or simply reading the prayers:—

Their question must be not what did they like best, but what did they absolutely and most conscientiously believe would most promote the general joining of their people with an intelligent devotion in their public prayers. The answer to that might be different in different places, but in all the principle must be the same. Whatever tended to make the service unintelligible or offensive to their people should be absolutely avoided. To read God's word, or to say any part of the prayers at a rate which the congregation at large could not easily follow or comprehend, or in a tone which was not easily intelligible to them, was a sinful violation of their highest duty. To adopt such practices from any notion of ecclesiastical propriety, was to sacrifice souls to a fancy. The order of our Rubric, which directed the Scripture lessons to be read in a loud voice, plainly meant that God's word ought to be read so distinctly and deliberately that every one, even the most ignorant of their people, might know that which, through the blessing of God, would make them wise unto salvation.

On the general question of rubrical observances his Lordship remarked:—

It was of great moment that there should be as much uniformity as possible throughout their services, and that especially in all matters where the variety of custom might indicate and increase a diversity of opinion. Disobedience to the rules laid down to guide them was not only an offence in themselves, but it threw difficulties in the way of their more obedient brethren. For instance, if all obeyed the plain and express commands of the Rubric, that children should be baptized after the reading of the second lesson, the offence now given in some cases, by a conscientious obedience to that rule, as if it were a private fancy of the Minister's, would soon cease; while the children baptized would have the great benefit of the united prayers of the faithful, and all men would be reminded of their own baptism, with its obligations and its blessings.

The Bishop then proceeded to state his views on the education question:—

In Manchester, a league had been formed to obtain secular education strong enough, both on account of its numbers and of the ecclesiastical authority which supported it, to excite their earnest attention. This was a sign of the times not to be overlooked. The main provisions of the plan of the Manchester league were these:—To provide, first, a free education, which was to be wholly secular, for all the pupils; which, secondly, was to be supported by a compulsory rate; which was, thirdly, to supersede all the existing agencies for the teaching of the lower orders; which was next to be managed by county boards, elected by local elective Committees, themselves chosen out of the mass of the ratepayers, with Commissioners of the Crown to exercise a central control. It was manifest, though not yet avowed, that the plan involved of necessity one further aspect, viz., that attendance upon the classes of these schools should be enforced by law upon the children of the poor. In opposition to that plan, another had been proposed, which had found much ecclesiastical, as well as general favor, at Manchester and Salford. It agreed with the former in proposing, first, that education should be given free to all, and, secondly, that a compulsory rate should be levied for the support of the schools. It differed from the former plan in proposing, 1st, that all existing schools should be embraced in itself; 2d, that the allowances from the rate, varying according to the number of children taught, should supply any deficiency in voluntary support; next, that the ratepayers might allow their rate to whatever school they pleased, but that if, under the application of that principle, one school received too much, a general Committee might re-allot that surplus—and that the schools were to be under the joint superintendence of the Town Council and the Committee, with a reserved appeal to the Privy Council. Those provisions applied to existing schools created by voluntary contributions, and only aided by the rate, and of such it was alleged that there were now in Manchester and Salford, in point of number, if they were only improved in quality, enough to supply the present wants of the population there. It was proposed further, that where new schools were required they should be raised and maintained by the rates, and that from such schools all creeds and all special instruction in Christianity should be wholly excluded, while the Scriptures should be read in them. This appeared to be the worst form of secular teaching. 1st, As unfair to those who disapproved of our authorized version; and, 2d, because there was an utterly delusive appearance of there being in them some religious creed, having what might be just enough to prevent the parents seeking any other. To neither of these plans should they, he thought, be disposed to assent. They were not, he imagined, prepared for a compulsory rate to support schools, nor for compulsory attendance; and, desirable as such an arrangement would be, in many respects, among our religiously divided population, and under certain circumstances, yet they were not prepared to support the direct establishment of a national system of secular education. How then was the danger to be met? Not, certainly, by resisting the spread of education, for who could be more convinced than they of the need of its increase—not by sitting still and allowing others to show them their work—but by setting about it with renewed earnestness—by more personal service in their schools—by co-operating in all lawful ways, in all lawful schemes, for the improvement of education—and, above all, at this moment, by stirring up those who could, to aid in providing a set of schoolmasters fit to work with them in this great undertaking. It would, he thought, be a reproach to the Church if, while the Wesleyan body could raise 35,000l. for a training school, they, in that large diocese, the residence of the Queen, the seat of one of the ancient Universities, and one of our chief public schools, could not raise 15,000l. for a similar institution.

This led him to say a few words upon a kindred subject, upon which he had been consulted privately by many of his Rev. Brethren—he meant the propriety of their applying for the assistance of the State towards building or perfecting their schools. Now, upon the general principle which he had laid down, it must, he thought, be evidently sought thus to co-operate with the civil power, unless there were some sufficient reason to prevent them doing so. Was there, then, any such sufficient reason? In suggesting to them an answer to that question, he had, so far as the general principle went, nothing to alter in what he had said three years since, and little to add. He still regretted the refusal by the Committee of Council of some concession which he thought the Church had a right to ask, both as to the constitution of the trust deed, and as to the conduct of the appeal. He believed that concession would have been just to the Church, and wise on the part of the State for the promotion of its own objects, since it would have increased the confidence in its own intentions, which the arbitrary abridgment of further liberties so surely tended to shake. But the practical question for the Church was not whether they thought that decision just or politic; but how they were to treat the offers of assistance so made. There were those who would urge them to refuse them altogether, in order to discourage a scheme of which they could not entirely approve. In such advice he could not concur. No principle seemed to him to be violated in receiving that assistance. The question, therefore, was one of expediency; and the more expedient course was the right course. What was expedient he could not doubt. The assistance that the State had offered them was in two ways; first, by direct grants towards building their school-houses, and towards supporting and perfecting their schools by instruction, and by the support of pupil teachers, and grant for books. By accepting the first of those aids alone, they did not, he thought, put it out of their power at any time, should they desire, to retrace their steps, if danger, which he did not apprehend, arose.—While, therefore, he could foresee no practical evil which could arise in their rural and agricultural parishes from the adoption of the existing management clauses, as amended, yet inasmuch as their adoption was a lessening of their liberty, he would not apply for aid, which would bind him to adopt those clauses, if he could provide the necessary funds from other sources. But if the question were between parting with such aid or having no sufficient school-house, he would, without hesitation, thankfully accept it. As to accepting the other assistance, he had still less hesitation. The pupil teacher system was fraught with benefit, and to obtain good books and maps was a great advantage. Whilst they were highly grateful for the Government inspectors, who had been sent there, the only objection was to the insufficiency of their number. They could only visit the large schools, whilst they were compelled to neglect the smaller ones. There, indeed, was the great difficulty of the whole present system. It promised to do much to aid their better schools, but it did not touch the poorer ones. It would make their good schools better but as yet it did nothing to make their bad schools good.

The next subject adverted to by the Bishop was the Diocesan Protest against the Papal aggression; and after stating that out of 768 Clergymen it had been signed by 632, 390 of whom were incumbents, his Lordship proceeded to answer several objections taken to it, and chiefly that which complained of the protest against the act of usurpation preceding that against the corruptions of Rome. In answer to this the Bishop said:—

Our simple duty upon that occasion accounts for that order—for you protested against the new act of the Pope's—and what was that act? not declaring as the truth of God the ill-fabled and idolatrous inventions of men. Against that we and our fathers have protested without ceasing for 300 years: but the plan and act whereby he proceeded to abolish our Sees and parishes, and to treat us either as an unchristian nation, or as, in virtue of our Christianity, the rightful subjects of his usurped dominion. Against that then—1st, it was our duty to protest, asserting our own place as the true successors of the ancient Apostolic Church of the land, and rejecting, as an undoubted usurpation, at variance with the universal laws of Christendom, his unlawful intrusion into an existing Church. To that it was our duty to add, lest our silence should be misunderstood, that we continue our fathers' protest against his many and fearful corruptions of the Christian faith. Nor are those two grounds of protest, as had been recently and somewhat loudly asserted, in any degree at variance with each other: for 1stly, God may have so constituted the Church with an unbroken succession of order that he may be pleased, as our 26th article asserts, to continue to bestow this grace on faithful souls by sacraments duly administered by those whose errors of teaching and of life we must condemn. The case of the scribes of old, to whom obedience was taught, because they sat in Moses' seat, though their works were so evil that they were to be utterly avoided, is parallel, though in a far lower degree to this. That this is the judgment of our Church, with regard to Rome is shown with singular clearness in her allowing Priests of that communion to minister among ourselves, as having received the grace of orders, so soon as they shall have renounced the specific errors of the Papacy by subscribing to our articles. But beyond that, there is no contradiction whatever in asserting for a Church a claim to speak with authority by reason of her apostolical descent, and yet to say that such a body may err so fatally as to lose altogether her gifts and character; for the whole view proceeds on the assumption that God created the Church on the two-fold basis of holding at once apostolical order and evangelical truth, and any failure in the fulfilment of either of those conditions so far forth violates His appointment, and withdraws the promise of his presence. Now, there is no promise that any particular branch of the Church shall be kept even from fatal error. Therefore, to speak of any branch of the Church even as "apostate" would be no denial of the parallel truth that a sister Church, which had not so forfeited her rights, possessed, in virtue of her apostolical character, a spiritual claim upon the allegiance of those dwelling within her borders. But, again, the par llel which may be drawn between spiritual and temporal jurisdiction, may show how futile is this argument—for in the case of a pretender to our throne, we might most legitimately urge, 1st, that his claim was a treasonable interference with the lawful jurisdiction of our own Monarch; and 2ndly, that if he succeeded in establishing the claim, he would introduce among us evil laws and tyrannous customs. Such a twofold protest would be perfectly accurate, and one part would not contradict the other. This is our exact assertion in a parallel case. I do not enter on the question how far Romish corruptions may have destroyed in the Romish communion the very being of the Church, but I assert first, that the jurisdiction of a Romish Bishop, whatever it may be elsewhere, has no existence here; and secondly, that that unlawful rule, were it introduced, would, besides its usurpation, be corrupt. So that, in spite of what has been advanced, with a specious show of argument against our two-fold protest, I would still affirm that there was no logical inconsistency whatever; but that we were bound to protest against the claim of a foreign Bishop to exercise jurisdiction here over those committed to our charge, as being an act in itself schismatical and intrusive; and then we chose to declare, that not only was there that, but beyond the faith into which all who listened to him would be brought, was in itself corrupt, and in many respects, practically, even idolatrous.

His Lordship next vindicated the position of the English Church in claiming territorial jurisdiction, diocesan and parochial, by contending

That the Church of Christ was constituted by the Apostles after a certain model, and that it has come down to us, without alteration, after that model, that we have the certainty of possessing those gifts which are its inheritance, and that we are, therefore, in this land, the representatives of the Apostolic communion—

which, his Lordship added, was

not to pronounce an opinion one way or the other on the degree in which those blessings, which we know we have in their fulness, may be shared by communions in other lands, whose intention is to belong to the Church, but who, through no wilfulness, or conscious rejection of it, lack many of its outward rites and many of its best instruments.

On the Gorham controversy, the Bishop reiterated the views which he had expressed in his replies to addresses presented to him at the time, and argued that the Church was not in

any way committed by the decision of the Judicial Committee of Privy Council. On the important question of the revival of Convocation the Bishop observed:—

Upon this grave and difficult subject he should be most unwilling to dogmatize, but they had a right to know his opinions, and as they had not been lightly formed, he could not hesitate to lay them before them. He was then far from saying that the past suspension of those functions might not have been allowed by the good Providence of God to save their Church from dangers which in no other way could have been avoided. Who could say how far we should have preserved our present formularies unchanged, had there been in some past periods of her history an opportunity of change? That peril, he thanked God, was now past, and he was bound now to say, that upon as full a consideration of all the difficulties of this complicated subject as he had been able to give to it, he saw no other solution for the many practical difficulties pressing upon them than the restoration of the Church's legislative power. Firstly, he believed it to afford the only solution for any practical question which, until so settled, would continue, alas, to weaken and divide them. No other power than that of the Church could alter or suspend one of her own written laws. Now, those written laws were confessedly some of them imperfect, some perhaps contradictory, some of them unsuited to the present time, but the existence of such rules must occasion exactly their present evil of diversity of practice, threatening and exasperating difference of opinion. Here, then, was the practical work of the greatest moment, which could only thus be achieved. Again, such an action was required if the Church were ever, at home or abroad, to adapt the framework of her institutions to the great and existing wants around her; to introduce, for instance, that ancient and most useful order of scripture readers, or in any such way to provide for the growing spiritual necessities of our country. The laws of party were so tyrannous in England, as to force the head of a Government, which might be formed upon the basis of opposition to the Church of England, to use his power for its support rather than for the edification of the Church, whenever those two objects were opposed; and since Dissenters from her communion, of every shade and opinion, who professed any form of Christianity, formed now a large proportion of the House of Commons, few would maintain seriously that that House could fitly perform the Church's legislation. Here, then, was a twofold necessity for adapting old institutions to existing circumstances, which could not be done safely without the Church's intervention. He would suggest but one other consideration connected with his last. When questions concerning the Church's welfare were now debated in the House of Commons, self-constituted, and sometimes well-meaning, representatives of her opinion, claimed to speak as the exponents of the feelings of her laity, and were listened to with a deference which occasioned their ignorance of her condition to be the more deeply deplored. If the Church's legislative action were restored, that great evil would be remedied.

The Charge pas pervaded throughout by a spirit of pious exhortation directed to the performance of the practical duties of religion, and concluded with an appeal to the Clergy to do, each one in his sphere, their duty, in relaince upon the Divine blessing and protection.

From the English Churchman of Oct. 30.

Education for the People.

We have often thought that to those earnest and painstaking men who are occupied in devising, perfecting, and carrying out schemes for the Education of the People, in connection with State control, it must seem most wonderful, most unaccountable, that they meet with such determined and persevering opposition from churchmen. What, they will say, is not Education wanted, most grievously, in this country? is not an imperfect system of Education better, at all events, than absolute ignorance? are we not honest ourselves? do we not sincerely desire the good of our country? do we not offer it the very best in our power, and are not these people unreasonable, and ungracious too, who because it is not in our power to offer better gifts, thwart and oppose, and misrepresent that which, though not exactly what they want, is after all the very best we have it in our power to offer them?

Now this is, with men conscious of their own honesty of purpose, a just and reasonable ground of complaint; and so honest and so sincere do we consider, not indeed all, but certainly some of those men, that we do freely admit that were not our grounds for opposition very strong indeed, we should be altogether inexcusable in opposing them.

But we do consider these grounds very strong indeed: that *they* may not consider them so is very possible, because they may not give the same weight to certain considerations which a churchman does and must do; but at least we demand in our turn that which we are ready to accord to them; we demand that they consider us, as we consicer them, honest and sincere, and conscientious.

Our reasons for opposing them are these:

1. We consider that all interferences of the State with Education must ultimately lead to an Education Rate.

2. That an Education Rate must lead to a system of District Committees.

3. That under the existing conditions of the State (that is to say, where the State is not identical with the Church, but a much larger body, containing many forms of religious belief) these Committees must be of a miscellaneous or all-denomination character.

4. That Miscellaneous Committees lead, as a matter of necessity, to Unitarianism.

Eliminating the middle terms, therefore, we believe sincerely that the interference of a State, which is not the Church, with Schools which are the Church, leads to Unitarianism; and believing this, we, as Christian churchmen, are bound to oppose them, and, as Ministers of Christ, men are more especially bound, because they have vowed to give all faithful diligence, to banish and drive away strange doctrines.

This is our position. We see the steps and the end to which they lead: we are bound to oppose, but our opposition is perfectly consistent with our appreciation of the entire sincerity of purpose in those who see the steps, but not the end. Lafayette possibly was an honest man, and a sincere patriot. Bailly most certainly was both the one and the other: he died a martyr to his own principles, by the hands of his own followers. Yet it is not the less certain that both these contributed, and in no small degree, to the murder of their king, and the establishment of the Reign of Terror.

But we are required to do something more than to state our convictions, we must give fair grounds for them. Let us try.

1st. To prove the first of these steps, many words will not now be necessary. A few, only a few years ago, and the very idea of an Education Rate would have been scouted. "The country would never stand it," it would have been said; but the wheel of time has rolled round, and the country does stand it already—is already, in a great measure, prepared for it. Inspector's reports teem with facts and statements, showing the absolute necessity of it. A Committee is already formed, a local bill is already put forth as a tentative, while the Chairman of that Committee admits, that he fully believes the principle will be adopted throughout the land. And so it will, and so it must be adopted—the consequence is inevitable, and every one sees that it is so.

2nd. But this Rate being collected from people of many different forms of belief, is it just, is it reasonable, is it constitutional even, that they should have no control over it? The district, however small it be from which the Rate is collected, will, in all probability, comprehended Baptists, Unitarians, Wesleyans, with innumerable varieties from all of these, possibly also Roman Catholics. Are these men to have no voice in committee—will you not permit them to look after the expenditure of their own money? If there is a Rate, there must be a Committee; if there is a Committee, that Committee must be of a character as miscellaneous as its constituents; common justice demands this. Now, who pays, must also dispense.

3rd. So far every one will agree with us, but in this point of the argument come in the numerous plans that have been suggested. Numerous they are, and ingenious, but among them all, there is only one which does not involve, in one shape or another, openly or disguisedly, directly or indirectly, the admission of the miscellaneous principle, or the control of the Miscellaneous Committee; and that one is the scheme of Archdeacon Denison, put forth in his pamphlet on "the Church and the School." This does indeed give to every religious body alike its own proportion of the Rate, leaving to every one of them alike, the uncontrolled power of applying it. Give us this, and we accept it readily; give us this, and we have no ground for complaint or opposition; give us this, and our whole ladder of objections is overthrown, and falls to the ground. But we cannot calculate upon this. How many of our just demands have been refused; how many more, which could not be refused, have been evaded and set aside? What does history and precedent lead us to expect? Was not this very principle tried in America, when the New England States raised a compulsory Rate for the maintenance of religion, in which each ratepayer was to assign his own portion to the support of that form of belief which he himself affected. Did not the whole scheme work so as to call forth the encomiums of the republican Cobbett? and where is it now? let the avarice and the jealousy, which are part and parcel of human nature, answer the question. It is already a tale of other times, and we fear, we fear greatly, that from the action of the very same causes the similar plan of Archdeacon Denison will fail, or rather will never be accepted.

At all events, without some guarantee of Government that it will be taken into consideration, we cannot calculate upon it. There remains, therefore, nothing but the Miscellaneous Committee principle.

4th. Now this we say must, as a necessary consequence, lead to Unitarianism; and for this reason—

The Christian Religion consists of two elements, Faith and Reason, and revealed or distinctive doctrines are a matter of faith. The Church of Christ contains all the Articles of the Christian Faith. Dissent of different kinds is the undue prominence given to one or other of these Articles, to the detriment of the rest; and Unitarianism is Christianity exhausted of them all. Unitarianism, therefore, is Rational Religion as opposed to Faithful Religion. The Miscellaneous Committee, every member of which holds firmly for himself some Articles of the Christian faith, but not the same Articles as those held equally firmly by his brother member, can coalesce and work together only by sinking them all. And this is Unitarianism.

It is idle to say that each member will represent and maintain the doctrines as well as the rights of his own peculiar sect. So they will in the outset, and jealousies and quarrels innumerable will be the first result; but novelty ceases, zeal cools down, peace and quietness have their charms, and the condition into which the Miscellaneous Committee ultimately settles down, its working state, in short, is that of suppressing distinctive differences, of holding or not holding Baptismal Regeneration, of maintaining or not maintaining Episcopal Orders, and so on with each distinctive doctrine of Christ's Church, till the whole settles down to that condition to which the State would if it could reduce the Church as well as the School. And that condition is Unitarianism.

This is theory, but it may not be difficult to give an instance of this, working out the same position practically, and by living examples.

Communications.

For the Churchman.

What are the Means of Spiritual Regeneration?

Mr. Editor:

This is a question Bishop McIlvaine discusses at full in his Charge to the clergy of the Diocese of Ohio, entitled Spiritual Regeneration. In answer to the question, he answers, "the Sacrament of Baptism is *one of the means*," adding that "Infants are *sometimes* spiritually regenerated in the receiving of Baptism"; of this he has *no doubt*. He thus acknowledges that Baptism is *a* means of Regeneration, and consequently he must allow that the Scriptures connect them; and that our Church does, is undeniable.

If then it is a means of regenerating, and does *sometimes* regenerate infants, I ask, will the learned Bishop of Ohio, or any other person holding his views on these subjects, give us a rule, a guide by which we may know whether or no we are one of those few, that are *sometimes* regenerated thereby? that if not, we may look farther for our new birth; a rule by which we may determine who are and who are not of this precious few; to help us draw the line of demarkation; in short, to tell us why, if infants are sometimes regenerated thereby, are they not always? Is it for want of faithfulness of Prayer, or "devout preparation of mind on the part of those that bring them," that it is denied to them? No, I cannot believe it, that the helpless, powerless, infant on the arm is to forfeit the promises of God to it; is, in short, to be punished, because those that bring it to the font are wanting in these respects. God forbid that we should believe such to be the character of this, the Christian dispensation, the abounding attribute of which is love and mercy. I cannot reconcile it to Christ's command, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." Why then is the germ planted in one and not in another? I cannot see. I can conceive of but one refuge to the endorser of such views, and that is, the hard, the horrid doctrine, that opposes itself to every sensibility of the heart, to the simplest and highest ideas of justice, that the mind of man can conceive; that doctrine that forms the basis of Calvinism, I mean Election and Predestination as understood and explained by Calvin: that God chooses some unto whom He will grant His grace, and to all others absolutely refuses it; that His promises are to the few, and not to the many.

Passing over much, upon which I would be happy to comment, were it not that the limits of this article forbid, but which, with your permission, if some abler hand than mine does not perform the task, I will endeavor to examine upon some future occasion, we come to his second Means of Regeneration, which he proclaims to be "The Word of God preached and read." This is not simply *a means* which *sometimes* regenerates. It is, he says, "under the Spirit of God, the *ordinary* means of regeneration, and of *all the progress* of the believer's subsequent sanctification, until he is made perfect in heaven." This he supports by quoting passages of Scripture such as these: "Sanctify them through Thy truth; Thy Word is truth." "The seed is the Word." "Of his own will begat he us by the Word of truth." "Born again, not of corruptible seed, but of incorruptible, by the Word of God."* That as Paul was sent, "not to baptise, but to preach the Gospel," he was "not to make the ministry of Sacraments, but the preaching of the Word, the great work of his life". To these we might add some others, as, "Being born again by the Word of God." "For it is sanctified by the Word of God and by Prayer,"† etc. Truly, in looking upon this, it bears a formidable aspect; for myself, I must acknowledge it did, as I asked myself, how can these things be? Here is something alarming, to be of higher importance than the Sacraments of the Church. But how? in what manner can preaching regenerate man's nature? It cannot enter into his soul and change it; it cannot be accompanied by any "inward and spiritual grace." It can convince man of his sinfulness, and the folly of sin, of the necessity of a new birth unto righteousness, of having a new heart created within him, but it can have no power in itself to regenerate him. It is not only the ordinary means of convincing man of his sinfulness and of turning him to God, but it is the appointed means; but still there was another command, accompanying the one of preaching, and inseparable from it: "Go ye; teach all nations, baptizing them," etc. Thus the Word was to be preached unto all nations, and they that received it were to be baptized.

When, after the first sermon on the day ef Pentecost, Peter having preached the Word, they that heard it were "pricked in their hearts" and cried: "Men and brethren, what shall we do (to be saved)? What was the answer they received? What did "Peter and the rest of the Apostles" think the ordinary means of regeneration and "the source of all subsequent sanctification"? Was it to be constant in hearing and reading the Word of God? No, he bade them "repent and be baptized";* and again it is written, "He that believeth and is baptized, shall be saved."† Besides these, I could advance more of a similar character; but these will suffice. But then, how are these to be reconciled to such passages as are quoted in the Charge? By comparing passage with passage. Scripture furnishes us with the key to the seeming mystery. The Apostle commands: "Be ye doers of the Word, not hearers only."‡ How may one be a doer of the Word, if by being a hearer he is regenerated and attain to "all the progress of the believer's subsequent sanctification, until he is made perfect in Heaven"? What remains to be done? Surely the phrases, "The Word," "The Word of God," "The Word of Life," must mean something more than the mere preaching and reading of the Word. It must include some outward act; and what that is, St. Paul in his Epistle to the Ephesians tells us: "That he might sanctify it (The Church) and cleanse it *by the Washing of Water by the Word*";|| and again it is shown forth in the case of the first converts, "Whom Peter had commanded to Repent and be Baptized"; it is written of them: "Then they gladly, *receiving the Word, were Baptized*."§ Thus does the receiving of the Word include the receiving of Baptism. Herein, therefore, is the mystery solved: in our Baptism we are born anew by the Word of God.

He, therefore, that preaches not Baptism, preaches not the whole of the Word; he that receives not Baptism, receives not the Word of God; and he that is not born again of Water and the Spirit (which Christ has thus joined together), is not born again by the Word of God, neither is he sanctified thereby. For the preaching and receiving of the Word, includes the preaching and receiving of Baptism; for how can you be born anew of the Word, when you seek not the new birth in the manner the Word commands; and thus does the Word of God speak concerning the way in which you should seek it: "Repent and be baptized."* "Arise and be baptized, and wash away your sins."¶ "He saved us by the washing of Regeneration."** "But such were some of ye (thieves, drunkards, etc.), but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of God."†† Thus is it appointed that the children of the Church are to be cleansed "by the washing of Water by the Word."

And "all the progress of the believer's subsequent sanctification is to be attained 'by the renewing of the Holy Ghost'; by faithful attendance upon the preaching and reading of God's Word; by embracing the means whereby we are made partakers of the Body and Blood of our Crucified Saviour and Redeemer, or, in the words of Holy Writ, by continuing steadfast in the Apostle's doctrine and fellowship, and in the breaking of bread and of prayers." These are the appointed means whereby we may grow in grace until we are "made perfect in Heaven." When we rightly use these, we will know that we are cultivating, and not repressing and killing the germ of Divine life, planted in us; that we are indeed regenerate in our life and conversation, because we love the brethren, which is the Church; because we do righteously, and because we overcome the World; for these are the fruits of that grace, in our affections and spirit, and daily walk.

A Protestant Catholic.

New York, Nov. 26, 1851.

* Peter 1, 23.

† 1 Timothy 4, 5.
*Acts 2, 38.
† Mark 16, 16.
‡ James 1, 22.
|| Eph. 5, 26.
§ Acts 2, 41.
¶ Acts 22, 16.
** Titus 3, 5.
†† 1 Cor. 6, 11.

For the Churchman.

Spiritual Regeneration in Baptism no Novelty in the Diocese of New York.

Mr. Churchman:

In his Charge, the Bishop of Ohio says that spiritual regeneration in Baptism "is a *novelty* of only a few years standing in the Protestant Episcopal Church in this country." In proof of this he adds an appendix, in which he says, "I am quite willing to rest the assertion in the text on the question whether Bishop Hobart did hold the doctrine or not; for I suppose if *he did not*, it will not be pretended that the class called 'High Churchmen', the only class in his day to which it could be ascribed, and the class of which he was the eminent leader, could have held it." To show what Bishop Hobart's views were, he quotes from a Charge delivered by him in 1818. It is not necessary here to make the extract, but only to say that he was speaking of the Sacrament with reference to Romanism on the one side, and Protestant sectarianism on the other, and does not define the terms which he uses. The Bishop of Ohio *infers* that Bishop Hobart's views were as follows: "He calls it 'the *sacramental* commencement of the spiritual life', to distinguish it from that internal and invisible commencement which begins in the renewing of the Holy Spirit." "He thought the term regeneration, in its primitive and technical sense, had no reference to the *inward change*, but only to the *outward and relative*. It expressed a *federal change of condition*." I give below some paragraphs of another of Bishop Hobart's writings, in which he accurately defines the meaning of the terms which he uses, and in which he expressly condemns those views attributed to him by the Bishop of Ohio, and asserts such as would "pass muster in the Diocese of Exeter." If the assertion that this view of baptism "is a novelty of only a few years standing" is to rest on Bishop Hobart's opinion, it must fall to the ground, and the fact will be established that to preach spiritual regeneration in Baptism is *no novelty* in the Diocese of New York.

The paragraphs to which reference is made may be found in a note to "Apostles' Doctrine and Fellowship," by Bishop Ives, p. 91, taken from the Posthumous Works of Bishop Hobart, vol. 2, p. 471, 475.

"Regeneration is the regular *commencement*, in baptism, of that spiritual life of which renovation is the *progress and consummation*. In regeneration the *quickening power* of the Holy Ghost is bestowed upon us, by which we receive the *means* of a spiritual life. In renovation this spiritual life is called into *holy energy and activity*, by the sanctifying power of the Divine Spirit.

"Our *spiritual life* having *commenced* in baptism, we are powerfully impelled to *cherish and respect* it by the renewing influence of the Holy Ghost. The exalted *value* of the *privileges* of the Christian covenant, which are conferred on us in the regeneration of baptism, forcibly urges us to *secure* them, by fulfilling the conditions upon which they are suspended, and thus becoming renewed by the Holy Ghost.

"Having *received*, in the regeneration of baptism, *grace* to work out our salvation, we shall be guilty of the most inexcusable and culpable neglect, if this work is *not performed* in the renewing of our minds. *Quickened* in baptismal regeneration to a new and spiritual life, awful will be our guilt, and sore our punishment, if, by doing *despite* to this Spirit, we arrest Him in his progress to the *sanctification and renovation* of our hearts. Yea, Christians, called by baptism into a state of salvation, how will you answer it to your consciences, to your God, if you do not *improve* the grace which is given to you, so as to make your *calling and election sure* by your *renovation*, and by your establishment in holiness and virtue.

"Now deny the doctrine of baptismal regeneration—make baptism, as the adversaries of baptismal regeneration contend, a mere external initiation into the Church, a mere mark or sign of difference between Christian men and others; strip this Holy Sacrament of its *graces*, its *privileges*, and where are all these powerful excitements? You have lost them, and in them you have lost the most powerful hold upon the judgment, the heart, and the conscience of the professing Christian. You cannot exhort him to cherish and to perfect his spiritual life; it has not yet commenced. You cannot excite him, by the hope to which he is entitled, of pardon, of grace, of heaven, to fulfil his baptismal vows; no such hopes has he received. You cannot urge him to work out his salvation—he will inquire, what grace have I received to accomplish this most serious work? You cannot warn him of the awful guilt of quenching the Spirit, and thus frustrating the work of grace in his soul—*baptism, according to your system, conferred no gift of the Holy Ghost*. You cannot say to him, Christian brother, God hath called you, by baptism, out of darkness into his marvellous light; from the kingdom of sin and Satan into the kingdom of His dear Son; from being the child of wrath, to be the child of grace; walk, I beseech you, answerably to your Christian calling, and as becometh a child of light; you cannot address to him this exhortation, so elevating, so forcible, so animating—baptism, *in your view of it*, produced in him no change of spiritual condition; he is still in his natural state, without an interest in Christ, an alien and a stranger to the covenant of promise."

Euryalus.

For the Churchman.

Godless Schools.

The following extract from a published letter by Archbishop Hughes, is so just, that I hope I will be excused for attracting to it the attention of churchmen. Where was the harm of allowing each division of the great mass in this country, "calling themselves Christians," to establish, maintain, and govern its own schools, and to inculcate in them the religious tenets of the parents? The old law distributing the school money among *all* free schools in proportion to the numbers of the scholars, was just in principle, and if defective in execution and liable to abuse, it was not difficult to find and apply the remedy. Depend upon it, the good sense of thoughtful men will ultimately bring the public sentiment round to the right point. I have, for one, great hopes from

Sober Second Thoughts.

"It is again my misfortune to differ with you in opinion regarding Common School Education. It is not necessary for me, I hope, to say that I am an advocate for general, nay, universal education. My efforts to establish Colleges, seats of learning, and even day-schools, for the education of youth in this Diocese, will be a sufficient proof that I am no advocate of ignorance. Our disagreement, therefore, is not in regard to education itself, but in regard to the circumstances under which it is imparted. The divided condition of the community on the subject of religion has led to a system which affects to divorce the religious doctrine of each denomination from the rudiments of primary science in schools. If we were a people of unbelievers in Christianity, this system would be in perfect harmony with our condition. And yet, happily, it is understood that the welfare of society and the State, must rest, ultimately, on a religious basis of some kind. We are still a Christian country, composed, indeed, of many sects in religion, and if you exclude from education the peculiar doctrines of each sect, one after another, you necessarily exclude Christianity itself; for, all the Christianity of the land is made up of the several "sectarian" doctrines which are excluded. Hence if we had one other sect among us, having for its peculiar doctrine a belief in the expediency of excluding from the minds of youth all knowledge of and faith in Christianity, our present Common Schools might be denominated "a legal establishment for the purpose of causing Christianity to die out, and of prompting the interests and purposes of one anti-Christian sect." Now, sir, your opinion may be that such a result is desirable. Mine is directly the reverse. I believe it would be more beneficial to the country and to society that the religious influences of the least desirable sect of professing Christians in the land should be felt in the Common School, than that all Christianity, under the pretence of excluding all *sectarianism*, should be eliminated. Whether any other system could be adopted in the actual state of the case, it is not for me to decide; but I am very strong in the opinion that the present system is not calculated to meet the requirements which [Roman] Catholic parents at least, are bound to fulfil towards their [Roman] Catholic offspring. It may suit other denominations to have their children brought up without any admixture of religious teaching in their education, but it does not suit us. I was not ignorant that Common Schools existed in New England before they did in Prussia, but you will remember that the people of New England contended, strenuously, for the unity and exclusiveness of religion, whereas the Prussian system was framed, in contempt of distinctive dogmas, for the purpose of amalgamating in the new generation, religions hitherto separate."

For the Churchman.

Mr. Editor:

The *Episcopal Recorder* was so very impatient to have Mr. Billopp's sermon published, that it would scarcely allow the necessary time for carrying it through the press. It has now been before the Church for several weeks, and those who have read it feel a natural desire to know what there was which so frightened the Bishop of Delaware from his propriety as to lead to the extraordinary scene which followed its delivery at Staunton. The *Recorder* of the 15th ult., promised to give its readers the Bishop's "*remarks*" the next week; the 22d came, with a note by the editors, that, "for a special reason, they defer their publication"; the 29th has passed, without any further allusion to these "remarks". Let us by all means have them, Mr. Recorder; or let us know what your "*special* reason" is for suppressing them. They will no doubt give a curious and edifying view of "Delaware Theology."

Ecclesia.

Philadelphia, Dec. 1, 1851.

THE CHURCHMAN.

NEW-YORK, SATURDAY, DEC. 6, 1851.

NOTICE.

Our subscribers are hereby notified, that bills for the subscriptions due this paper have been forwarded to nearly all in arrear, and that the remainder will soon be dispatched. Many of our readers have promptly forwarded the sums due, for which we return our thanks. A very large number have not yet attended to the matter, and we hope that they will, on reading this notice, immediately forward the amount of their bills. Prompt attention will save us much trouble and annoyance. Persons in arrear desiring to discontinue, are referred to the advertisement at the end of the fourth page. Agents are requested to forward such sums as they may have collected.

New York, Oct. 20, 1851.

The Scriptures and Private Judgment.

The Church in the Collect for the Second Sunday in Advent, brings before her children the benefit and privilege of reading and learning the Holy Scriptures, and teaches them to rejoice in the "patience and comfort" derived from their right use, by the faithful and humble Christian. What the right use is, is an enquiry of much moment. It is often supposed that the Bible is all that the Christian needs to make him wise unto salvation. The ground is assumed, that if he can but read, and avails himself of his knowledge, he will infallibly be led into all truth. Sometimes it is added that he must pray for the Divine illumination and guidance, that his understanding may be opened to discern the wondrous things of God's law; but more frequently it is considered merely the task of the intellect, applying itself to the Word of God, as it would to any human production. What he can thus discover is to him truth, and he must receive it as such. What he does not see is not truth to him, and he need not receive it. This is the unlimited right of private judgment, and those who talk loudly and boast the power in unmeasured terms, ought at least to give the same right to others, and say that all should enjoy it without scruple or restraint. Studying the Scriptures diligently, and constantly praying for the Divine illumination, Wesley and Whitfield came to directly the opposite conclusions on the questions of grace, predestination, perseverance and the like; the former embraced the scheme of Arminius, the latter that of Calvin. Disputes on these mysterious topics, had raged hundreds of years before their day, and will probably continue so to do until the end of the world, for the advocates of the "Genevan's" system, seek to be wise above that which is written, and vaunt his discoveries as the true and everlasting Gospel. It is a convincing proof of the mental narrowness and illiberality produced by these speculations, that some of those imprisoned in Mary's reign for holding the Reformed tenets, fiercely contended in favor of the dogmas above referred to, and rejected all intercourse and communion with certain of their fellow prisoners who were better instructed in Divine Truth, as taught in the Anglican formularies. We see their adherents within the pale of the Church at the present day following in their steps; setting up their own private notions of the Evangelical system, in opposition to the exhibition of it given by their spiritual mother, and striving to draw away all men into the bye-ways they have devised. So wise are they, so learned, so infallibly correct in their decisions, so unerringly guided by the Spirit of God, that they alone are qualified to proclaim the truths of the Gospel. To deny their correctness is as it were to impeach the Scriptures; to look to the course of the Church as developed in the annals of History, is a vain antiquarian research. They have the Bible, and who can expound it better and more fully than they.

To this is owing much of the doctrinal error and ignorance of the duties and power of the Christian Church, which widely prevail. Nothing must be taken on the testimony of others, where religion is concerned. Every one who would be saved must diligently read the Scriptures, and believe and do what they prescribe, according to his view. Hence a great diversity of human opinions and by consequence of religious sects. Men delight in shownig how acute they can be in finding flaws and detecting inconsistencies, and framing a "platform" on which to stand, and getting as many as possible to stand on it with them. It is truly a sad spectacle; and sadder still it is, to see them boast of their perversity and wilfulness, and treat with contempt the fearful sin of schism. How melancholy their ignorance of the Word of God, telling them to obey "those who are set over them in the Lord," "to esteem them very highly for their works' sake," and to take heed lest they, "being led away by the error of the wicked, fall from their own steadfastness" These precepts are ignored, and the mind is wholly occupied with some few texts appearing to teach their favorite system, and these they have ready and produce them on every occasion. Private judgment is their right, and exercise it they will regardless of consequences. It is imagined that even if they be wrong, their sincerity would stand them in ample stead with God, because they have used all diligence to understand what he has revealed; and besides this it is impossible for them to be mistaken. So those out of the Church go on their own course with great complacency and set the Church with its ministry and sacraments at defiance. And there are those within the Church, but destitute of its spirit, who pander to the rebellious and self-deluding spirit of these nominal disciples, and even style them "Evangelical" and Orthodox."

Why, say they, should we not do it? Surely our church allows the right of private judgment. She holds no man responsible to her for what he believes, but tells him to read the Bible and find out for himself. Their logic seems to be this, the 6th Article says that nothing shall be required of any man as necessary to salvation, except what may be read therein or proved thereby. Now, say these wise folks, this we think is not read therein, nor can it be proved thereby, therefore we are not to receive it. But that this is not the meaning of the Church is shown by the 8th Article, speaking of the creeds, (the Nicene and Apostles') which declares that "they ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture." Now there have been men in the Church of England itself, who have refused to believe the Nicene Creed, or the Apostles' in its Catholic sense, because they pretended that the truths there declared were not found in the Holy Scriptures. Because they chose to deny them, is it the less certain that they were there in truth? The voice of the Universal Church proclaims the fact, and her voice and witness no man may gainsay or resist. It is also declared in the 20th Article, that the Church hath "authority in controversies of faith," and yet "it is not lawful" for her "to ordain any thing that is contrary to God's word written; neither may it so expound one place of Scripture, that it be repugnant to another." Now it is plain that if this gave every one a right to review, and censure, and contemn her decisions concerning the faith, there would be no order or decency in the Church. She therefore declares what the truth is, as held by the Church from the beginning, and requires that her children follow her guidance. She does not claim infallibility for her present voice, nor for her present officers, but sets forth the teaching of Scripture as expounded *semper, ubique, ab omnibus*, and thus affords the highest moral certainty. She does not attempt to develope Christian doctrine, in the sense of setting forth new articles of the faith, but explains and enforces the ancient truths, as the emergency requires, in opposition to the novel heresies or false opinions of the day. Many points she leaves undecided, because they are not found to be explicitly declared in Scripture; nor does she pronounce definitively, on many things contained in Scripture, because the Catholic Church has not definitively pronounced on them. On those doctrines however, which have been long settled, she gives no uncertain sound: the child may read, and hear, and be instructed; the illiterate may comprehend to the requisite extent, what he or she must do to be saved, *viz*: "believe and obey the Gospel," "receive the one Baptism for the remission of sins," and "continue in the Apostle's doctrine and fellowship, and in the breaking of bread and prayers." They must read the sacred volume, not to discover novelties in the spirit of pride and self-complacency, but in humility, in reverence, in devout submission to God's holy will, and in a loving and childlike following of those set over them, who teach them the certainty of those things wherein they have been instructed.

General Theological Seminary.

The condition and prospects of this noble institution are most cheering and encouraging. The number of students who have applied for admission since the commencement of the present term is twenty-four, a larger number than has applied for several years past. Notice has also been received from several others of their intention to join the classes shortly. The whole number of students at present is fifty-three. The Rev. Professor Mahan, the newly elected Professor of Ecclesiastical History, the successor of the lamented Dr. Ogilby, entered upon his duties at the commencement of the session. Of his success in this responsible position there can be no doubt. The requirements of the statutes in reference to the course of study are now fully met: as are also those which relate to the Religious Services, and the Pastoral care of the students. In addition to the Morning and Evening Prayer, in the Chapel, on every week-day, conducted by the Professors, two services are held in the Chapel on each Lord's day, with preaching by the Professors. On the Friday before the regular monthly Communion, there is a practical Lecture after Evening Prayer; and on the Friday evening before the 3d Sunday in the month, there is an exercise designed to interest the students in the Missionary and Pastoral work, and to afford such hints and suggestions as may be profitable in reference to their future vocation. Under the direction of the present Chaplain, (Professor Haight,) a number of the students are engaged, on Sunday, in teaching a class of boys, somewhat older than are usually to be found in Sunday schools. Others of the students assist in some of the neighboring Sunday schools: to allow of which, the morning service in the Chapel commences somewhat later than the usual hour. In both departments, the Academical and Pastoral, abundant provision is made for the instruction and edification of the students. In both there is much accomplished in a private way, which does not meet the eye of an observer.

A large and very valuable addition has just been made to the Library of the Seminary, from the Library of the late Dr. Jarvis, embracing some of the most valuable works in that noble collection. This was effected through the liberality of the Society for the Promotion of Religion and Learning in the State of New York, which appropriated the sum of *three thousand dollars* for this purpose. The volumes thus added are in all the departments of Theology, but more especially in Ecclesiastical History and Biography, including some valuable works relating to the Jesuits and Jansenists; Ecclesiastical Jurisprudence; Biblical Literature; Liturgies; the Fathers of the Church, and the Councils. For this munificent and timely gift, the Church owes its warmest thanks to the Society which has thus generously remembered its General Seminary. We hope shortly to give a more detailed account of this splendid addition to the Library, that churchmen may know something of the treasures which it contains.

The Greenwich Avenue Calamity

We did not allude to this terrible disaster last week, as we were desirous to see the result of the Coroner's investigation; though we had a very decided opinion on some points connected with it.— The verdict of the Jury appears to us so sensible and well founded, that we transfer it entire to our columns, as a warning to those entrusted with the designing and erection of public buildings. The city journals have repeatedly called attention to the imperfect arrangements of some of the finest places of public resort, and the fearful consequences that would result from a sudden alarm, or panic in the audience. We trust that this sad exemplification of the danger of steep and contracted stairways, frail banisters, and deep well-pits, will not be suffered to pass unimproved.

We cannot but express our conviction that these immensely high buildings, for public schools, crowded with scholars, are in themselves highly objectionable. It appears in the school house in question there were in the male department 572; of these only *two* perished: in the female department 508—killed 18; and in the primary department 761, 406 boys, 355 girls—the number killed was 22, boys 10, girls 12. Thus the whole number of scholars was 1841, of whom 42 perished, and as many more were severely injured—some by falling into the stair well, and still more by suffocation. The objectionable arrangements are well pointed out in the verdict; but they seem to be almost inherent in the nature of the erection. Such piles of stairs to climb must be always dangerous for young children, and even for grown persons. It would be better to occupy more ground and have the schools of a moderate height—not more than two stories. Whatever additional amount is expended in ground, might be saved in the cost of the structure. Let them be substantial and safe, but neat and plain. It appears from the evidence that while much money was laid out to secure the general finish and beauty of the structure, many things necessary, as the event has proved, for the safety of the scholars were not attended to, because it was supposed the Board of Education would not make the grant. It is sad economy to erect a building at the cost of 75 or 100,000 dollars, and grudge a thousand or two more to make it convenient and safe.

We are indebted to the *Daily Times* for the report of the verdict.

The Jury unanimously concur in the opinion that the cause of death in the cases of (here follow the names of the deceased) was from suffocation conjoined with external and internal injuries produced by falling down the front and rear stairway of Ward School building known as No. 26, situate in Greenwich-avenue. That said children deceased, with others, at that time in said School building, became suddenly alarmed, first occasioned, by the slight paralysis of the Principal of the Female Department of said School, Miss Abby Harrison. A sudden and almost instantaneous panic, produced by the impression that the building was on fire, took possession of the entire School, causing a universal rush of the children to escape from the building, rendering it utterly unavailing for the Teachers, by any agency or means in their power, to quell the alarm, or to stay the children from their attempts to emerge from the building; and that the Teachers of said School, and each of them, are blameless concerning the casualty and are in no way responsible for the deaths or injuries occasioned by the disaster. Signed,

Moses G. Leonard, Thomas O. Buckmaster,
John J. Davies, Homer Tilton,
W. E. Smith, Jr., Charles Crane.
W. B. Meech. Joseph Park,

William Mandeville, William W. Warner,
William H. Gedney, Charles Oakley,
David H. Dick, William Rhinelander,
James Webb, W. J. Roome.

To this verdict was appended the following statement:

In presenting this verdict, the undersigned feel it incumbent upon them, as well from public expectation, as from an imperative sense of duty they have to discharge, to present as briefly as possible some of the reasons more remotely connected with this catastrophe, that all pertaining to, or connected with it, may be perfectly understood and known.

It is not often the duty of Magistrate or Juror, to perform a labor so delicate and full of responsibility as that which is the occasion of this inquest.

We are rejoiced to say that it is not within the recollection of the oldest of these jurors, that an event so full of sorrow has called for the discharge of a similar duty in our city. And, with reverence and humility, we implore the Divine Governor of the Universe to avert from us hereafter, forever, so terrible and awfully painful a calamity. That so many of the most promising of our youth, the hope and pride and joy of fond and doting parents, without admonition, should thus be called to embrace the cold arms of death, and that, too, when in the midst of life surrounded with all its attendant comforts and blessings, is indeed melancholy to contemplate. It is no wonder that a general mourning scene pervaded the entire community. But how much more those who, but a few brief hours before had prepared their little ones with all the tender assiduity and care of a mother's love and affection, to go forth to their innocent, yet important duties of childhood, to receive in return the stiffened corpse, the pallid cheek, the lifeless remains of these dearest treasures of their life.

No sympathy can partake of the sorrow of these parents' hearts. But as far as possible it has been our duty to assuage, to bind up the broken, crushed, spirits of these bereaved friends.

It is this duty and purpose, as well as our duty to a sympathizing and interested public, that has so seriously impressed the undersigned with the great responsibility resting upon them—and in this investigation to spare no labor or to forego no painstaking to elicit every truth, and spread before the community, faithfully, justly, and impartially, every fact that might throw light upon this most painful, heart-rending calamity.

We repeat first, that no ground of complaint can by any just construction of the testimony, be alleged against the teachers of the school. All, at the time of the alarm, were at their posts, and all devotedly engaged in the duties severally assigned them. It has not been intimated, much less charged, that a single teacher was absent from the school at the time of the fatal occurrence. It is also in proof that causes equally calculated to produce alarm, have previously existed, (not, it is true, by any similar, or any cause from the present principal, but that the former principal was frequently subject to attacks of fainting,) yet without producing any alarm, or being the cause of excitement or mischief.

Why, on this occasion, so trifling a cause should have thus resulted, is, to the minds of the undersigned Jurors, a question beyond their ability to solve; it can only be known by Him whose Omniscience, sees all things from the beginning, and to whom the secrets of all transactions by His Omniscience are made known.

All that human effort could do, under the circumstances, to stay the excitement and control the conduct of these excited children, we believe was performed by the school teachers. There was no lack of prudence, of self-possession, or of well-directed effort, to command order. Some of them, much to their credit, exhibited more than usual presence of mind, and most heroically breasted the infuriated current, well nigh to the sacrifice of their own lives. It would be invidious to mention names, and where all, without exception, showed themselves to have exerted every energy to save harmless the little ones entrusted to their charge, we feel it but an act of simple justice to award to them universally meritorious praise and commendation.

If censure shall be found elsewhere, certainly to these it does not belong.

The next point in order, and that which naturally presents itself, and to which much care has been given, is, as to the responsibility of the officers of the school.

To them belongs the duty to provide suitable buildings, school apparatus, and teachers.

To the latter of these, viz, the Teachers, we have already said that there was no blame. With the benches, desks, and other school apparatus, there is no fault to find. All seem well suited to the purposes designed, and all in order, well and perfectly arranged.

Concerning the building, the most reliable testimony that could be obtained, as well for competency to form correct and accurate judgment, as for truth and veracity, has proved that the *main structure* is good; that it is abundantly strong and secure for the purpose designed and used. But of the design and structure of the stairways, the facilities of ingress and egress to the building, the opinion is as unanimous and decided that they deserve universal condemnation: the peculiar form of the stairway being four square, with steps on either side starting with winders and turning with winders at every angle, thus continuing to the top of the building, leaving a well-hole in the centre.

The spiral form and low rails, even though safely constructed, cannot be commended as the most convenient, or by any means safe. All who testified upon this point, save one, concurred in this opinion. The most trivial occurrence might cause a child to lose his balance, whilst reclining against this rail, and precipitate him, if at the top, a distance of fifty feet to a stone flagging below, which must inevitably produce death. Such was the structure of the front stairways in this school, and such were the exposures of the children who used it. It is not enough to say that no accidents of the kind ever before occurred, or that similar structures exist in other buildings, and that therefore there is no cause to condemn them. The undersigned are united in their opinion as to their insecurity, and do, therefore, most unqualifiedly *condemn them.*

We say this, however, in no spirit of censure of the *intentions* of those who designed them. It was most unquestionably thought by them to be the most available mode of construction. It is in proof that the plans were submitted to the entire board of school officers of the Ward, and subsequently to the Board of Education, who approved them, and made an appropriation of $85,000 to erect the building. We would be understood, then, not as condemning the good intentions or honest purposes of those designing the work, but the *design* itself, the *structure*, as it left the hands of the master-mechanic, we do, in the most unqualified terms, pronounce *to have been unsuited to the purposes designed, bad in their arrangement, at all times insecure and dangerous, and never properly and thoroughly secured by the builder.* We regret most deeply the necessity of this latter remark.

Charity compels us more to the belief that it was an oversight, rather than a desire to slight the work for any difference of compensation that might be gained by so doing. Charity causes us therefore to hope and believe that this was an oversight of the builder.

Whatever may have been the good intentions of the builder of this stairway, it is most manifestly clear, that there was great negligence, if not culpable indifference and carelessness, to a proper performance of the work. And that all concerned, the original contractors, master, and those having in charge the supervision of the work, are alike responsible for the imperfection in the work of these stairways.

That all who perished at that disaster, came to their death from the giving way of this newel and the consequent breaking of the balusters, we do not believe. That many would have suffocated as was the case with several on the rear stairway, is unquestionably true. All the testimony upon this point goes to establish this truth. Yet it is also true, that many who would have otherwise escaped, perished from this cause. But in immediate connection with this, and as forming a prominent part in the sad history of woe that followed, was the fact that the outer doors, leading to the street, were so hung as to swing "*inwards*," and unfortunately at the time the doors opposite these, leading to the playground under the building, were both closed, and but for the fortunate circumstance that the northerly half of the middle outer door was at the time open, God only knows, what must have been the consequences. That multitudes more would most undoubtedly have perished, is clearly evident.

To this evil, perhaps, more than to the stairway, is attributed the great number of lives sacrificed. This mode of hanging outer doors in public buildings, we are advised, is most commonly adopted. But whatever may be the practice, we cannot too strongly reprobate it.

Had the reverse been the case, at the time of alarm, and at the breaking of the ill-fated balusters of this Ward School, instead of being heaped up in a pile of from six to eight feet deep, as were the children in the prison house thus prepared for them, their weight would have opened to them a place of escape, and few, we think, comparatively few indeed, would have suffered death on that occasion.

The jury in the connection, regret that they were prevented, by the ruling of the acting Coroner, from introducing certain evidence, and instituting inquiries as to certain branches of the investigation, which they deemed of importance to the issue.

In conclusion, we urge upon the public authorities, and all concerned, having charge of Public School buildings, that where such is not already the case, that they have provided separate stairways for each of the Departments of our Public Schools, and that in every case the doors opening from these entrances be so hung as to swing outwards.

We would also recommend that hereafter no Public School building to be constructed should exceed three stories in height, and that they contain capacious, inclosed fire-proof stairways for each Department of the School.

We also recommend that hereafter our school buildings be constructed with a view to a limited number of children—not in the furthest to exceed one thousand scholars. This, we believe, would be productive of the moral and physical improvement of scholars in a much greater ratio than the increase of expense from multiplying buildings and increasing expense for building sites.

We would further and lastly recommend the passage of a law appointing a Board of Commissioners, to consist of practical and experienced mechanics, to whom all plans for public buildings must be submitted for approval, and under whose supervision such buildings must be constructed.

Foreign Intelligence.

By the arrival of the Asia at Boston, and the Washington at this port, we have received four days' later files.

The state of things in France is unpromising, owing to the difficulties between the President and Assembly. The proposition to repeal the law of the 31st May was rejected by a majority of *seven* in a house of more than 700 members. This has produced much excitement among the classes deprived of the right of suffrage. The sense of insecurity is shown by the fact that £4,000,000 in bullion had been drawn from the Bank of France within a few days. Foreigners too in large numbers were taking their passports, especially the English.

The King of Hanover (Duke of Cumberland in England, and uncle of the Queen,) is believed to be dying.

English travellers with passports, even those issued from the Foreign Office, are subjected to a severe scrutiny from the Austrian authorities. They are obliged to be especially careful in Vienna, where they are subject to having their lodgings searched at all times.

In consequence of late political changes in Denmark, and the formation of a "Democratic Cabinet," the Emperor of Russia has intimated that he will no longer support that power in the Schleswig Holstein question.

It is said that Lord Minto, one of the English Cabinet, when visiting Rome some time since had an interview with the Pope, and suggested the intention of the Government to make a state provision to the Romish Ecclesiastics. He also complained that some of them created disorder and discontent among their people. The Pope inquired if they possessed any immunities from the civil law, or whether they were punished if they violated it. The answer being that they are amenable to it and liable to be punished for its violation, he replied that he then saw no necessity for his interference.

The news from the Cape of Good Hope continue alarming. The colonists have suffered terribly, and small parties of British troops have been cut off.

The committee of the South Church Union, at a meeting at Brighton, have passed resolutions tendering to Dr. Mill their sympathies, on account of the indecent espionage to which he has been subjected by irreverent dissenters and others, and express their hope that he will continue to occupy the position he has hitherto assumed.

The Archbishop of Canterbury has rebuked the impertinence complained of, as will be seen by the following extract:

From the Guardian.

A correspondence is printed this morning between the Primate and Mr. Patching, one of the Church wardens of Brasted, writing on behalf of the communicants, who had previously memorialized his Grace, stating that Mr. Quin, a professed Dissenter having been reproved by the Archdeacon for his conduct, repeated on Sunday, Nov. 2, he replied that he was acting under the instructions of the Archbishop's lawyer. The following is the reply of the Primate.

Addington, Nov. 7, 1851.

Mr. Patching, You are quite correct in supposing that Mr. Quin is mistaken, if he considers that he is acting, as you describe, in accordance with Mr. Dyke's instructions.

"Mr. Dyke acquainted me that his instructions were merely to the effect that there must be evidence produced to testify, if necessary, whether the monitions were obeyed or no. This fact might be ascertained without any offence to the congregation, or any conduct unbecoming a place of worship.

"It happens, too, that as the monition was issued on the complaint of Mr. Quin, he is a party in the cause, and could not be a legal witness if the matter came to trial.

I remain, sir,
Your obedient and humble servant,
(Signed,) J. B. Cantuar.

Mr. James Patching,
Churchwarden of Brasted.

Lieutenant Pinn, a zealous and able officer, who has served on board her Majesty's surveying ship Herald, Captain Kellett, in Behring's Strait, has formed the following plan of research on behalf of Sir John Franklin, which he is about to carry into execution under the auspices of Lady Franklin, the Geographical Society, and Government:

"He conceives that when Franklin reached the longitude of Behring's Strait, he could be foiled in all his efforts to get southwards, through the only one passage, from meeting with a great east and west barrier of ice and land and that consequently he may have struggled on along its northern shore further to the coast, until he became inextricably entangled, in a region which, though entirely devoid of human beings, is supposed to abound in animals on which the navigators could subsist. He proposes to leave London on the 18th of November, for St. Petersburg, whence, if the project should meet with the approbation of the imperial authorities, he wishes to travel directly across Siberia to the mouth of the river Kolyma. Thence, accompanied by two or three persons only, he will proceed either to the islands of New Siberia and others visited by Wrangel and Anjoir, or in whatever other direction he may be led by the information obtained from the Samoyedes, who roam farthest towards the north in those parallels of longitude, there occupying himself in a thorough survey during two or more years.—*Guardian.*

The Rev. R. Antram.—The Rev. R. Antram, Incumbent of Slapton, Devon, charged with omitting Divine service in his Church on Good Friday, and Easterday, and neglecting to baptize a dying infant, having submitted to the sentence of the Bishop, has been reprimanded for the first, and suspended for the second offence, and condemned in the cost of the proceedings. He is not to be restored till he has acknowledged his fault before his Ordinary, and promised not willingly to incur the like again.—*John Bull.*

Progress of Christianity among the Jews.—At a recent meeting of the Society for the Promotion of Christianity among the Jews, held at Liverpool, the Rev. Dr. Kearns made the following statement:—"At Jerusalem thirty children of Jewish parents were being educated in the mission school, and the congregation numbered forty adults. At Cairo a Christian teacher, who was once a Jewish Rabbi, was laboring with much success. At Bagdad, in a Jewish population of about 10,000; and at Salonica, the work was progressing most favorably. At Cracow, within the last year, 53 converts had been baptized. At Trieste, a spirit of inquiry pervaded the Jewish population. In Russia, which contained 2,000,000 of Jews, the demand for copies of the Scriptures was so great that the Society had been unable to supply it, and had sent over stereotype plates, to get copies printed on the spot. At Warsaw, 18 Jews had been baptized within the last year; the operative institution contained about 23 inmates; and the Chapel was crowded every Sabbath with Christian Jews and Gentiles, as well as with unbaptized Jews, who not unfrequently mingled with the congregation. In the Duchy of Posen, with a Jewish population of about 8,000, there were fair prospects of success; there were nine schools in which 2,500 Jewish children were being educated in the principles of Christianity. At Danzig, and at Konigsberg, the Scriptures were extensively circulated. In the latter city there were about 1,000 converts, of which twenty-two had been baptized during the last year. At Berlin the number of converts was 2,500, of whom twenty-six were Professors in Universities, and upwards of one hundred occupying positions in the learned institutions of the country. Two hundred Jewish converts had been baptized within the last year; and within the last eighteen years, two thousand two hundred; the general average of baptisms being about 120 annually. At Frankfort-on-the-Maine, a great desire for the Holy Scriptures had been awakened. At Amsterdam, rationalism had broken the fetters of Jewish superstition, and awakened a spirit of inquiry, which, in many cases, led to the embracing of Christianity." --*Ibid.*

Discovery of a Jewish Colony in China.--The *North China Herald* gives an account of an excursion made by two Chinese Christians, by the London Missionary Society, in search of a colony of Jews supposed to exist at K-hae-fung-foo, (lat. 34 dgs. 55 sec. N., long. 1 dg. 50 sec. W. of Pekin). The people they went in search of were discovered in the most abject condition, both physical and moral, still living apart from the Mahomedans and the Idolaters by whom they are surrounded. Several Hebrew manuscripts, containing portions of the Old Testament Scriptures, among them six copies of the Pentateuch, have been obtained. Two of the Jews themselves have arrived at Shanghae. The copies of the Pentateuch are to be forwarded to Europe. The knowledge of the Hebrew language had entirely passed away from the community, not one member of it being able to speak or read it. The last person who could do so was a Rabbi who died some fifty years ago.—*John Bull.*

New Publications.

The Land of Bondage; its Ancient Monuments and Present Condition. Being the journal of a Tour in Egypt, by J. M. Wainwright, D. D. N. York, D. Appleton & Co. 1852. pp. 190.

In this volume we have a very suitable companion to the work on the Holy Land, by the accomplished author, published at the same season last year. In his Introduction he assigns his reasons for bestowing this appellation on Egypt, and in a few masterly strokes comprehensively describes its past history and present degraded condition. The Egyptian tour occupied about seven weeks, during which time the chief objects of attention were rapidly viewed and the results noted. The interesting documents preserved in this rough shape, have been put into their present eminently readable and attractive form, by the assistance of a clerical friend, the Rev. J. C. Richmond, whose kindness the Doctor gratefully acknowledges. The voyage down the Nile, Thebes, Karnak, and other objects of interest, have been often described by travellers, but certainly we read of them with enhanced pleasure in the brief but graphic and polished pages of the author. His classic pen and admirable taste engage the attention of the reader, and never suffer the mind to flag, as in imagination he accompanies the tourist in his researches.

There are 25 fine sketches, beautifully engraved to illustrate the letter press and three plans or maps. An appendix contains accurate measurements and fuller descriptions of the Pyramids and other objects of wonder, from Persigny. The volume is beautifully bound, and both in style and contents forms an acceptable gift book. Some remarks of the author have been noted by us, and we hope at another time to lay them before our readers.

Young's Night Thoughts. A new edition of this celebrated Poem, edited by James Robert Boyd, has been republished in a beautiful small quarto form by C. Scribner. It is an excellent edition, containing in addition to the poem, *Introductory observations, a Life of the Author*, and a *critical* estimate of his writings, which is candid and instructive. Notes are added where necessary, which will be found useful by many readers for elucidating the text. We are happy to see the attention of publishers turned to reproducing such standard works, in so beautiful a style, both in print and binding.

A new edition of New York, Past, Present and Future, has been published by Messrs. Prall, Lewis & Co., bringing up the figures to the present date, and containing many matters of interest in addition to those contained in former editions. The *American Advertiser* is bound up in the same volume.

Sword's Pocket Almanac for 1852 has been published by Messrs. Stanford & Swords, containing the usual full and reliable Church information. We observe, however, that in the list of Professors in the Gen. Theological Seminary, the name of the *Professor of Church Polity* is omitted, by some strange accident, and that the day of the Commencement is set down as *Friday* instead of *Thursday.*

We are sorry to see a mere party machine, the *Evangelical Knowledge Society*, ranked as an Institution of the Church.

Moby Dick, or *the Whale*, by Herman Melville, (Harpers,) pp. 467, is a strange compound of rare ability, stirring adventures, brilliant descriptions, and apparently an accurate knowledge of the nature, form, and habits of this monster of the deep, with much wild rhapsody and bad philosophy, many violations of good taste and delicacy, and we are sorry to add, frequent displays of irreligion and profanity. Had these latter features been excluded, the book would have been diminished one third in bulk, and infinitely more readable. The character of the monomaniac Captain Ahab is a novelty, and powerfully drawn, and the final catastrophe is most horrible: but it is pitiable to see so much talent perverted to sneers at revealed religion and the burlesquing of sacred passages of Holy Writ.

Alban, a "Tale of the Western World," (Geo. P. Putnam,) is by the author of Lady Alice, and we regret to say, is rather more indelicate and more absurd than that noted work, while it is far inferior in interest and attractiveness. The attacks on the Church of which Dr. Huntington was once a minister, show much ill feeling, but little force, and serve only to demonstrate that he did well in ceasing to minister at her altar.

Ruth Churchill, or the True Protestant, a Tale for the Times, (C. Shepard & Co.,) is very neatly published, which is the best we can say for it. The theology is unsound, and the views of the ministry and polity of the Church are inconsistent and unscriptural. The authoress boldly asserts that unbaptized children, not having committed actual sin, are undoubtedly saved--which was one of the propositions of Pelagius. We have before commented on her erroneous notion of *regeneration* and *conversion.* We must say in candor, meaning to preserve the utmost courtesy, that when writers undertake to unfold the doctrine, discipline, and worship of the Church, they ought to have some definite and correct ideas on the subject.

Woman and her Needs, by Mrs. E. Oakes Smith (Fowler & Wells,) combines truth and error in a very considerable degree. Some of the defects of the education and position of the fairer sex are well pointed out, others seem to us purely imaginary. We think the authoress has not paid sufficient attention to the writings of St. Peter and St. Paul, when she claims an absolute equality in the marriage relation. When, however, she asserts that woman is nearer to the angels, we cordially concur.

We have received *The True Catholic Spirit of Missions*, and *Evergreen* for December, also the Edinburgh Review for October, reprinted by Messrs. L. Scott and Co.

JUVENILE BOOKS.

The Strawberry Girl, A Peep at our Neighbors, and The Boys' and Girls' Country Book, by Uncle Frank. (C. Scribner, N. Y.,) give pleasant sketches of country life, amusements and manners, and teach by examples the good effects of obeying parents and masters, and the evil consequences of disobedience and mischief. They are full of pictures for the better amusement of little readers.

The Young Emigrant and other Tales, is another agreeable story book, neatly printed, and illustrated from the same publisher.

"No such Word as Fail," or "The Children's Journey," by Cousin Alice, (D. Appleton & Co.,) is the first of a series of Home stories from the graceful pen of Mrs. Neal, and delightfully told. We shall not spoil the interest of it by telling what it is about, and what the end, but let the young folks find that out themselves: they will be both pleased and improved in reading it. It is very prettily bound.

Carl the Young Emigrant, a memoir of schools and Schoolmasters. American S. S. Union, from J. C. Meeks, & Co., 147 Nassau st., gives the history of a young German, who, amid many difficulties, completes an excellent education, and himself, in turn, teaches the young idea how to shoot with great success. The hints on education and gaining the attention and affection of pupils, are sensible, and may be followed with advantage.

Life in the West, also from the S. S. Union, gives a graphic account of the emigration of an eastern family to the State of Michigan, the adventures they met with, and the difficulties they experienced. The head of the family, a Presbyterian, is a religious and upright character, and effects much good in the remote village in which he settles by the establishment of a Sunday School, and the conducting of Divine Service till a minister can be procured. Churchmen in the same situation may see what good would result from the use of the Prayer Book, instead of amalgamating, as is too often the case, with some sect or other.

Legends of the Flowers, by Susan Pindar, (D. Appdleton & Co., exhibits a lively fancy and graceful execution. Very prettily told are the legends, and good moral lessons are also inculcated. The authoress's reputation from her former works will not be diminished by the present.

Little Kitty Brown, (Am. S.S.Union,) gives the illustration of several Bible texts in a very happy manner.

The Progress of a Painter, from the Flemish of Hendrick Conscience, (Stanford & Swords) relates how a little boy, having a talent for painting though imperfect at first, enters an academy for instruction, learns the art several years amid poverty and discouragement, and at length becomes quite a great artist. If our young readers are inclined to laugh at his first attempts as given in the book, let them try if they can do better.

Diocesan Intelligence.

St. Paul's College, Flushing, to be reopened.—This Institution is not an academic, but a charitable asylum for poor boys. A corporation, retaining the old name, has been formed, to which the grounds, buildings and furniture of College Point are about to be legally transferred. It is proposed to begin endowment by subscriptions from the former pupils of St. Paul's, it having been already commenced with a donation of five thousand dollars. The principal of this Institution, the Rev. Ezra Jones, is on the ground, holding services in the chapel twice every Sunday. A few boys will be immediately received, and the number increased as the income allows.—*Evan. Catholic.*

Massachusetts. — *Mr. Prescott's Case.*—We learn that the Rev. Mr. Prescott has applied for a new trial, according to the provisions of the Massachusetts' Canon.

It will be recollected that this case was first submitted to a Court of presbyters in Nov. 1850. This Court unanimously sustained Mr. Prescott's exceptions to the presentment. Mr. Prescott thereupon offered to consent to an amendment of the presentment, and to proceed to trial upon the merits. The Court acceded to this, and gave the prosecutors leave to amend. This offer was refused. A new presentment was made, amended so as to meet the exceptions, and the Bishop nominated a new Court. Mr. Prescott objected to the constitution of this Court, and again offered to proceed to a trial before the judges that formed the original Court. The Bishop refused to renominate these judges, and constituted a Court against which Mr. Prescott protested, as composed of men known to entertain opinions adverse to his own, and some of them known as partisans hostile to him and his opinions.

At the trial, Mr. Prescott objected to the jurisdiction of this Court, for want of proper preliminary proceedings, for the admitted purpose of avoiding a trial before it. Having twice offered to go to trial before the first set of judges, nominated by the Bishop himself, Mr. Prescott, we think, cannot justly be charged with fearing and shunning a fair trial. The same charge might be made against the prosecutors for refusing the offer of the first Court, and insisting on the new tribunal; and the more justly, because the Bishop had the power of nomination, and is known to be the chief promoter of the prosecution, it being upon his complaint that the Standing Committee acted.

Whether Mr. Prescott's objections to the second Court were well founded, and sufficient to justify him in refusing its jurisdiction by technical exceptions, can be judged of only by those who know the character and opinions of these judges, and who were present at the trial and could see the course pursued and spirit exhibited by them. It was the unanimous opinion of Mr. Prescott's friends, including some of the very first clergymen and laymen in the diocese, that he had no chance of a fair trial, and that it was better for him to withdraw and receive a sentence for contumacy, with the chance of a revision, or of another Court, which could not be worse and might be better, than to proceed upon the merits before those judges. We think no man who reads the report of the trial can deny that there is at least some ground for this opinion.

If the Court had felt much confidence in its own decision on the question of its jurisdiction, it might have proceeded *ex parte*, and pronounced a decision in chief on the merits. Its failure to do this, and its sentencing Mr. Prescott for contumacy in not appearing, was a reversal of its own decision that he could not limit his appearance, and showed a want of confidence in its own constitution.

The summary of the whole proceedings seems to be this:—

Mr. Prescott was willing to be tried by the first Court, and the prosecutors were not.

The prosecutors obtain a second Court, and are willing to be tried by it, but Mr. Prescott is not.

Mr. Prescott avoids, by a plea to the jurisdiction. The Court over-rules the plea, but has not confidence enough in the correctness of its ruling, to proceed to a hearing *ex parte*, and sentences Mr. Prescott for contumacy.

Had the Court pronounced a sentence in chief, Mr. Prescott's remedy would have been by a *mandamus* from the Civil Courts.

This sentence gives Mr. Prescott the right to a new Court, of which he has availed himself.

We trust not only that the next Court will be fairly composed, but that all the preliminary steps will be taken in a canonical, churchmanlike manner, *omni exceptione major*; that the Court will have a clerk and keep a proper record; that the presentment will be so amended as to obviate the objections suggested by Mr. Prescott's counsel and by learned writers in the periodicals of our Church; and that, if a trial must be had, the course may be opened to as satisfactory a trial as possible.

CLERICAL CHANGES.

Rev. Wm. Walsh to Milwaukee, Wisconsin.

Rev. Benjamin Austin to Strafford, Orange county, Vermont.

Rev. F. Lane, having taken charge of Christ ch., Huntington township, desires letters and papers for him to be directed to York, Sulphur Springs, Adams county, Pa.

Rev. John G. Furey, from Christ ch., Milton, Pa., to Rectorship of Trinity ch., Connelsville, Fayette county, Pa.

Rev. Peyton Gallagher has become Assistant Minister of St. Paul's ch., Alexandria, Va.

Married.

In St. Peter's Church, Washington, N. C., on Wednesday, the 22d of October, by the Rev. R. B. Drane, D. D., Rector of St. James' Church, Wilmington, the Rev. Edwin Geer, Rector of St. Peto Miss Elizabeth M., daughter of the late Major Thomas H. Blount, of Washington.

On Wednesday evening, 26th ult., in St. Peter's Church, Spottswood, N. J. by the Rev. J. F. Phillips, Stephen D. Smith, to Sophia, daughter of John Appleby, Esq., all of that place.

Died.

At the city of Perth Amboy, N. J., November 13, Watts Galusha, aged 28 years.

At a meeting of Phi Sigma Alumni of Rutger's College, held at New Brunswick N. J., the following resolutions were unanimously adopted.

Resolved, That in view of the sudden dispensation of Divine Providence which has bereft us of our brother Watts Galusha, we bow in humble submission, and exclaim—"It is the Lord, Let Him do what seemeth Him good."

Resolved, That in his decease our Society has lost one of her brightest ornaments, and the church one who gave high promise of future usefulness. Gifted with talents of a very high order, combined with a rare amiability of disposition, he seemed eminently fitted to become an able and efficient soldier of the Cross.

Resolved, That while we sincerely mourn the melancholy event which has deprived us of the society of one with whom we have passed many delightful hours of social fellowship, yet we rejoice in the confident belief that he has gone to the possession of those immortal joys which he had long anticipated by faith and hope, and of which he had so often dreamed in the visions of his fine poetic fancy. Our loss is his gain.

Resolved, That we feel ourselves admonished of the shortness of time, and called upon to "work while the day lasts," not knowing how soon or how sudden may be the coming of that night "wherein no man can work."

Resolved, That we find in his example an incentive to search diligently those Scriptures which, when read to him at his own request a few hours before his death, he pronounced "*Precious truths! precious truths.*"

Resolved, That we extend our most cordial sympathies to the relatives and friends of the deceased, and wear our badge of mourning for thirty days.

Resolved, That a copy of these resolutions be sent to the family of the deceased, and published in the Christian Intelligencer, Churchman, Newark Daily Advertiser, and New Brunswick Fredonian.

B. R. W. Strong,
Joseph A. Collier, } Committee.
J. Hatfield Frazee,

On Wednesday, morning, Dec 3d, of congestion of the lungs, Harriet, eldest daughter of the late Edward and Mary Swaine, formerly of England. The remains will be conveyed from her late residence, 88 Spring St. to Philadelphia, for interment.

Philadelphia papers please copy.

Notices.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A stated monthly meeting of the Board of Managers of this Society, will be held in the S.S. Room of the Church of the Ascension, on Tuesday evening next, 9th instant, at 7½ o'clock.

Thos. P. Cummings, Rec. Sec.
Dec. 6, 1851.

LADIES' FAIR.

The Ladies of the Free Church of the Holy Martyrs will hold a Fair for the benefit of said church on Monday, Tuesday, and Wednesday, Dec. 22, 23, 24. They would solicit aid towards this object. Donations will be thankfully received by Mrs. James Millett, 308 Broome St.

Dec. 6, 1851.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Board of Managers will meet at the Depository, 20 John St., on Tuesday next, the 9th inst., at 3 o'clock, P. M.

Wm. H. Bell, Rec. Sec.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Board of Trustees will meet at the Depository, on Tuesday next, the 9th inst, at 3½ o'clock, P. M.

Wm. R. Ronalds, Sec.

☞ The Ladies of the Church of St. John Baptist intend holding a Fair on Tuesday and Wednesday, the 16th and 17th inst, from 10 A. M. to 10 P. M., in the rooms recently occupied by Prof. Sattler's Cosmoramas, corner of Broadway and Thirteenth st. Should the weather prove unfavorable, it will be postponed to the first clear day.

Dec. 6—2t

☞ Notice is hereby respectfully given that the third series of sermons to young men will commence on the evening of the next Sabbath, (7th instant,) and that the first sermon in the course will be delivered by the Rev. Thos. E. Vermilye, D. D., in the Ref. Dutch Church, corner of Lafayette Place and Fourth St.

The following eloquent and able clergymen in the several denominations have kindly consented to officiate during the course, viz., The Rev. Drs. Thos. E. Vermilye, S. H. Tyng, J. McElroy, —— Welch, Geo. Potts, Geo. W. Bethune, J. M. Wainwright, M. S. Hutton, Wm. Adams, Rev. Messrs. G. T. Bedell, R. S. Foster, J. W. Chambers, Samuel Cook, Edward Lathrop, Geo. L. Printice, and Professor McClintock.

Dec. 1, 1851.

FREE CHURCH OF THE GOOD SHEPHERD.
Rev. Ralph Hoyt, Rector.
No. 5 Chatham Hall, Post Office Block, Chatham Square
Services every Sunday at 10½ A. M. and 3½ P. M.
Oct. 4—tf

LADIES' FAIR.

The ladies of the Free Church of the Epiphany propose holding a Fair to aid in defraying the necessary expenses of said church, on Wednesday and Thursday, Dec. 17 and 18. They take the liberty of earnestly soliciting from their friends assistance in the preparatory work. Any donations, articles suitable for the purpose, or materials of which they may be made, left with Mrs. Lot Jones, 77 2d Avenue, or Mrs. William T. Pinkney, 220 Henry st., will be thankfully received.

Nov. 15, 1851.—4t

CHURCH OF THE NATIVITY.

The Church of the Nativity on Av. C, near 6th st., will be opened for divine service on Sunday evenings during the winter, at 7½ o'clock.

Different clergymen of the city are expected to officiate
tf

Acknowledgments.

FREE CHURCH OF THE HOLY MARTYRS,
Ludlow St. near Grand.

The subscriber Missionary in charge of this station acknowledges from H, a "mite for the poor," $3.

Constant demands are made upon him, for the supply of which he must appeal to the benevolent with the prayer that it may not be in vain.

At this festive season, will not the prosperous remember the poor? Will they not give of their abundance to relieve suffering.

Donations may be left with Messrs. Stanford & Swords, 137 Broadway, or with

JAMES MILLETT,
Dec. 1, 1851. 308 Broome St.

☞ The undersigned acknowledges the receipt of seventy-five dollars, towards providing church accommodation at the Missionary Station at Davenport, Iowa.

ALFRED LOUDERBACK.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 29th inst.

St John's, Waterbury, Ct, Rev I L Clark, 20; St Pauls, Hoboken, N J, Rev V Bruce, 13 29; St Lukes, Chelsea, Mass, Rev W S Bartlett, 2; Rt Rev Bishop DeLancey on acct of Prayer Books sent to the State Prison at Auburn, 20; total, 55 29.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Dec 4, 1851 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 29th inst.

St John's, Stamford, Conn, Rev A S Todd, DD, 15.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Dec 4, 1851. 20 John street.

THE MARINER'S HOME,
(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

L W E, "towards a Thanksgiving dinner for the Sailors at the Home.

We thank our unknown friend for his kind remembrance of 'Jack" upon that festive day.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 82 Beaver-st. } Committee.
Ed. Haight, 68 Maiden Lane.

N.B.--Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.

Dec 1, 1851.

Donations in clothing, half-worn or otherwise, can always be put to good use, as we are constantly receiving at the home, unfortunate and destitute seamen.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 6th Oct., the following contributions, viz.:

Christ Duanesburgh, Rev W O Jarvis, 3; St James ch, Newtown, Rev G A Shelton, 6; St Peters, Westchester, Rev C D Jackson, 32 25; St Thomas, Ravenswood, Rev J M Waite, (Thanksgiving) 19 04; ch of the Holy Trinity, Brooklyn, Rev Dr Lewis, 77 88; Calvary, N Y, Rev Dr Hawks, 383 50; ch of Ascension, N Y, Rev G T Bedell, 278 80; Grace Brooklyn Heights, Rev Dr Vinton, 64 38; St Stephens, N Y, Rev Dr Price, 50; St Pauls, N Y, Rev Dr Parks, 73 02; ch of Annunciation, N Y, Rev Dr Seabury, 68 67; Christ, N Y, Rev C H Halsey, 53; St John's, Fort Hamilton, Rev M Scofield, 12 50; Grace, Cherry Valley, Rev J L Townsend, 3; St Bartholomew's, N Y, Rev S Cooke, 176 98; St James ch, N Y, Rev P S Chauncey, 19 51; Zion, Morris, Rev W H Hill, 16; St Clements, N Y, Rev T A Eaton, 23; St Johns, Troy, Rev E Lounsbery, 31; Ch of St James the Less, Scarsdale, Rev W W Olssen, 20; Ch of Holy Communion, N Y, Rev Dr Muhlenberg, 83 07; St Saviours, Maspeth, Rev W Walsh, 11 37; total, 1505 97.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
Dec 2, 1851. 55 Water-st.

☞ A THANK-OFFERING FOR THE POOR. ☜
FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

Friend, 2 and a bundle of clothing; C, 5; L P, two bundles of clothing; R, a barrel of rice, and a chest of tea; S H, a bundle of clothing.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

Lot Jones, 77 2d Avenue.
Dec. 2, 1851.

Advertisements.

LITTELL'S LIVING AGE, No. 395, 12½ cents.

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7. Kossuth and Mr. Landor, and the Corporations, *Spectator.*
8. Modern Non-Intervention, *Do.*
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Poetry.

From Keble's Lyra Innocentium.

The Starry Heavens.

"So shall thy seed be."

"More and more Stars! and ever as I gaze
Brighter and brighter seen!
Whence come they, Father? trace me out their ways
Far in the deep serene."
My child, these eyes of mine but faintly show
One step on earth below:
And even our wisest may but dream, they say,
Of what is bone on high, by yon empyreal ray.

Thou know'st at deepening twilight, how afar
On heath or mountain down
The shepherds kindle many an earthly star,
How from the low damp town
We through the mist the lines of torchlight trace
In dwellings proud or base:
But whom they light, what deeds and words are there,
We know but this alone—'tis well if all be prayer.

Whether on lonely shades the pale sad ray
From a sick chamber fall,
Or amid thousands more beam glad and gay
From mirthful bower or hall,
If pure the joy, and patient be the woe,
Heaven's breath is there, we know:
And surely of yon lamps on high we deem
As of pure worlds, whereon the floods of mercy stream.

Yea, in each keen heart-thrilling glance of theirs
Of other stars we read,
Stars out of sight, souls for whom Love prepares
A portion and a meed
In the supernal Heavens for evermore,
When sun and moon are o'er;
Fixed in the deep of grace and song, as these
In the blue skies and o'er the far-resounding seas.

More and more Stars, here in our outward Heaven,
More and more Saints above!
But to the wistful gaze the sight is given,
The vision to meek love,—
Love taught of old to treasure and embalm
Whate'er in morning calm
Or evening soft steal from the gracious skies,
The dry ground freshening with the dews of Paradise.

All humble holy gleams I bid thee seek,
Dim lingering here below;
So shall the Almighty give a tongue to speak,
A heart to read and know
Of Saints at Home, robed and in glory crowned.
Dews on the lowly ground
May to the downward eye true token yield,
Yea even in glaring morn, of midnight Heaven's pure field.

Selected Matter.

From the English Churchman of Oct. 30.

Church Principles in Plymouth, England.

The Bishop of Oxford is reported to have said, that if his brother of Exeter could have contrived to put off the Gorham question for ten years, there would have been no need of calling a Synod about it at all, for so fast was the heresy dying away, that no ten Clergy in England would then have doubted the truth of Baptismal Regeneration. We cannot vouch for the authenticity of this, but we have little doubt about its truth. The fact is, the celebrated picture, from Spencer's "Faerie Queen," of Una in the Cottage, is but a type of this nineteenth century, in matters of religion. In a state of such blindness had many men been kept, for this last century and a half, so far as the distinctive doctrines of Christ's Church were concerned, that when at last light did break in upon them, it dazzled and blinded eyes so long unaccustomed to it: its first effect was to make men see less, and their first sensations were positively more of pain and aversion. Patience! Patience! ye fugitives to Rome—these are but the first symptoms—the inevitable inflammation consequent upon a necessary operation: do not for this despair of the Church, and imitate the honest, but impatient and faithless Wesley: in your patience possess ye your souls—men will see clearer presently, if you will only be quiet and wait your time. You are but escaping from an imaginary Scylla, and falling into all the dangers of a real Charybdis, in going from England's Church to Rome's Schism. In fact, men are rapidly recovering their sight already, and if they do this in a place which for the last fifty years has been so Puritanized as Plymouth, what may not be expected from the more wholesome air of a less schismatical locality?

Some few months ago, the perpetual curacy of Christ Church, Plymouth, having, become, as was supposed, vacant, the Patron, the Rev. J. Hatchard, Vicar of Plymouth, presented a Mr. Gray, who, holding the Gorham, or some other erroneous doctrines on Baptism, was rejected by the Bishop, and Mr. Hatchard, by the nomination of an unfit person, having disqualified himself, legally, from the right to nominate, the living was put under sequestration.

Under these very difficult circumstances, the Bishop nominated to the temporary charge the Rev. W. B. Flower, Curate of Stoke Damerel, cautioning him to refrain from startling the prejudices of a district so peculiarly circumstanced, as far as was possible, without transgressing the rules of the Church, but at the same time to place strongly before them his own apostolic commission, and to lay down clearly the distinctive doctrines which characterize the Church of Christ: to give them the whole and not a part only of the Articles of the Christian Faith.

The Bishop of Exeter has, in most instances, shown great tact in his choice of men, and his present selection appears to have been no exception. The Christ Church parishioners, of course, began to testify their zeal for religion after the accustomed manner of their town. They almost blockaded the Church doors, and then left the Church during the service. Still Mr. Flower went on—following out, with patience, the course chalked out for him by the Bishop—working the Church's work during the week, preaching the Church's doctrine on Sundays. These parties were seen canvassing, but there was nothing to lay hold of. The special commands of the Rubric were not outraged, certainly, but then the consciences of the parishioners were not outraged either; in fact, there was no grievance, except that Sunday after Sunday came down that *malleus hæreticorum*, the steady downright blows of dogmatic teaching—not even alluding to the short comings of other people—not even admitting the possibility of a doubt, but that all Christ's servants taught as Christ's Church had laid down for them to teach—ignoring the existence of those who taught otherwise, but at the same time annihilating them by implication, by plain statements of those doctrines which Christ commanded them to teach, and which they had not taught. There was no railing—no reviling—no calling of Raca and Marah: those weapons he was contented to leave in the more appropriate hands of his adversaries, well knowing that his Lord had forbidden them—well knowing, too, that they are sure eventually to recoil on the heads of those that use them.

Men began to open their eyes—the Church began to fill, and to be even crowded. If this was "Tractarian" doctrine, Tractarian doctrine was really very like the doctrine of the Bible after all.

By and bye it was discovered by Mr. Hatchard, that he had committed a legal inaccuracy in presenting the rejected Mr. Gray, before the resignation of his predecessor, Mr. Malone, had been accepted. Under those circumstances, as Mr. Gray had been presented to an Incumbency not actually vacant, the presentation, whether good or bad, was in fact no presentation at all, and consequently Mr. Hatchard had not, *legally at least*, disqualified himself by his nomination of an unfit person; and so the sequestration was taken off the living.

By this time, however, Church doctrines had begun to be appreciated, men's eyes had become accustomed to the light, and they could see; a deputation was prepared to Mr. Hatchard, *begging him to nominate to the incumbency that very man whom a few months ago they had sought to close the doors of the Church against.* This, of course, came to nothing, except so far as showing the feelings of the parishioners. Mr. Flower's ministry came to an end, he took leave of his late charge in a farewell Sermon, preached to an overflowing congregation, and was succeeded by a Mr. Postlethwaite, of whom we know nothing.

In the meantime, the following address was presented to their late minister, signed by sixty communicants, which, together with Mr. Flower's answer, we have great pleasure in recording, for the benefit of those who despair without adequate cause, as well as for the instruction of those who expect good fruit without adequate labor, and sound discretion:—

Plymouth, October 8th, 1851.

"*Dear Sir*, Having learned that your ministration at Christ Church is to terminate suddenly, we desire to express our conviction that your zealous labors, though brief in duration, have been beneficial in implanting sound Christian doctrine, and that the fervency with which Divine Service has been performed, quickened, in an eminent degree, the spirit of devotion among us.

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"Whilst we regret the evil spirit of predetermined hostility which deprived a few of the benefit and satisfaction we derived from your ministry, we congratulate you upon the numbers of the congregations,—in some instances quite crowded.

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"By a transient visit you have gained the respect of all, the love of many, and the hearty affection of those now addressing you in the spirit of esteem and thankfulness.

"We will say no more than this—that if parted now we hope to meet you among that multitude clothed with white robes, who stand before the throne, and the lamb.

"In the Communion of
Our Lord Jesus Christ,
We remain, dear sir,
Yours sincerely,
A. H. BAMPTON,
M. Inst., C. E.
W. J. Williams,
Paymaster-Gen. Dept. &c., &c., &c.
"To the Rev. W. B. Flower."

[We shall give the answer next week.
Ed. Ch'n.]

Antiquities.

Under the direction of Lord Loudesborough, several of the numerous barrows near Driffield, in the East Riding of Yorkshire, have been explored during the last few days, and very interesting discoveries made. The first barrow operated on is in a pasture-field, near the King's-mill, and, on digging into the centre of the depth of four feet, two skeletons and several flint arrowheads were discovered. The next barrow opened was in an adjoining stubble-field, near Allamanwathbridge. It is a large conical hill, and stands conspicuously in the middle of the field. In this barrow, about two feet and a half below the surface, a "kist-vaen," or vault was found, between four and five feet in length, about two and a half in depth, and three feet wide, and paved with stones at the bottom. The sides and ends are formed of slabs of red sandstone, and it was covered over with a large block of the same description of stone, weighing upwards of a ton, and flanked on three sides with similar slabs, two of which were standing on their edges upright. The vault was exposed to view, and at the bottom was a large skeleton, with the head towards the east, and the legs drawn up. Near the knees was a fine urn, of the description known as "the drinking cup," of graceful, swelling, Etruscan vase-like appearance, and richly moulded. Near the right arm was found a piece of bone about six inches long, cut lengthways from a shank bone, and neatly squared at the ends.

At each end of the upper or semi-circular side were holes, in which were gold-headed rivets, the prongs of which had been of bronze, and had apparently been used to attach the bone to straps fastened to the right arm, either as an ornament or as protection against the attacks of the enemy, or probably as a rest for the shield. There were also in the vault a bronze dagger, three large heads of amber, stone, and bone, and the upper part of a hawk's beak. A small portion of some woolen fabric or leather and a buckle were also taken out. The bones of the skeleton were of large dimensions, the thigh-bones measuring 19 inches in length. The slabs forming the vault do not bear the least mark of having had a tool applied to them, but are in the same state as when first hewn from the quarry, and a curious consideration arises as to where these huge stones have been brought from, as the nearest quarry of similar stone, (that at the Hambleton Hills,) is 60 or 70 miles distant. On every side of the vault were found skeletons and the remains of skeletons, and to the number of six or eight. The fragments of two urns were lying near two of them, one being apparently of British origin, and the other of Saxon mould.

A bronze *fibula* or brooch was also found near another of the skeletons. Quantities of charcoal, half burnt bones, several flint spearheads, and a joint of the back-bone of a horse, were also dug up in this barrow. One part of the soil was quite red from the action of the fire. The skeletons found round the vault had probably been deposited at a subsequent period, as one of the urns is of Saxon origin, and it was customary for the succeeding race to take possession of the old British barrows, and inter their dead therein. From the position of the centre body, the means employed in forming the tomb, and the character of the drinking cup, and of other articles found, the barrow may be referred to a very early period, and the remains brought to light are probably those of some British chief, or chief of the Brigantes, whose ashes must have here reposed in the dust for a period of not less than 2000 years. The discovery has excited the greatest interest among the antiquaries of the neighborhood.—*English Paper in Commercial Advertiser.*

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New York, Sept. 6, 1851.

HOOPER'S CHURCH BELLS.

THE Subscribers, agents for these Celebrated Bells, offer them at a reduction from former prices. The large number of heavy Bells furnished from this foundry during the past year, for almost every State in the Union, is sufficient guarantee for their sweet, melodious and deep tones in which they are unrivalled. The fire bell at Brooklyn, weighing near 7700lbs, is from this foundry, and one is now being cast for this city, to weigh 20,000lbs, by far the largest ever cast in this country. They are warranted to give satisfaction in all cases, or may be returned. Factory and Steamboat Bells of all sizes.
BALDWIN & MANY,
July 26-tf 49 John st, corner Dutch.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh.
June 28, 1851.-tf.

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Rev Samuel R Johnson, DD.

ENCAUSTIC TILES for Floors of Churches, Public Buildings and Dwellings.

The patterns are various; some of the richly inlaid ones being copies from the Cathedrals, and comprising Emblems, and effigies of the Evangelists, &c. Various patterns may be seen permanently laid down at the store of the Subscribers, by whom they are kept on had for sale.
MILLER, COATES & YOULE,
July 26-6m 279 Pearl st, N.Y.

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION,

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart, stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy and Psalms, and Hymns, stiff covers	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Commmon Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " 2, New	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

NEW BOOKS OF INSTRUCTION:

"Questions on the Book of Genesis," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

The Church Catechism Simplified by Question and Answer; by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

Scripture Reading Lessons for Young Children, Part I $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child: but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to brnig back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring many a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent.
Church Depository, 20 John St.

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.
Mar—tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.
GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

FAMILY SCHOOL, UTICA.
Rev. P. A. Proal, D.D., Rector; Miss Mary Proal, Principal.

THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.

Application may be made to the Principal, or to Rev. Dr. Proal, Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

The number of pupils is limited consistently with the family feature, which it is intended to preserve. tf

ST. MATTHEW'S HALL,
Port Colden, Warren County, N.J.

THE SIXTEENTH SESSION of this English and Classical Institution, will commence on the 1st of November. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the
tl REV. P. L. JAQUES, Rector.

BOARDING SCHOOL FOR BOYS
Scarsdale, Westchester County, New York:
Rev. W. W. Olssen, A. M., Prin.

FALL TERM Of this Institution will commence on Monday, 2d of November next. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct. 4, 1851.—tf

Will be Published, On Saturday, Nov. 15th,
By C. Shepard & Co., 152 Fulton St., The Christian Year, or Sermons for each Sunday and Principal Holydays, by Rev. W. H. Lewis, D. D., Rector of the Church of the Holy Trinity, Brooklyn, N. Y.
Nov. 15—3t

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
No. 11 Wall Street.

THE FUNDS of this Company, on the 1st August, 1851, amount to over

$1,300,000,

and the annual income is now about $550,000—Charter perpetual.

This Company commenced business in May, 1845, and the success attending its operations is unprecedented.

The plan is Mutual, all policies for the whole term of life, participating in the profits, after the payment of the second premium.

Dividends of profits are declared on the 1st of January annually, and all dividends over the sum of $200,000, (which must always remain with the Company as a contingent fund, in addition to the Reserve Fund) are paid to the insured in their regular order.

Parties insuring for the whole term of life, are allowed to give their notes bearing interest at 6 per cent. for one half the annual premium, when the amount is $50 or over.

- Persons who desire, may pay quarterly or semi-annually.

No risk is taken exceeding the amount of $10,000.

All who have paid their full premiums in cash, may receive the scrip of the Company, upon which they can obtain two-thirds at any time, the balance to be paid when the dividend of the year for which the scrip was issued is redeemed.

The affairs of this Company, prior to every dividend, are subjected to a rigid mathematical examination; and the greatest care is taken to secure the safe investment of its effects.

Prospectus and annual statements furnished upon application at the office. The Medical Examiner attends at the office daily from 1½ to 2½ o'clock.

Dr. James Stewart, M.D., Medical Examiner; Residence No. 3 Abingdon square.
ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
JOS. L. LORD, Agent.
B. C. Miller, Secretary.
L. C. Grover, Counsel. Aug 16.tf

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, 5nd the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

REPORT FOR SEPT., of the New York Life Insurance Company, 106 Broadway. This institution during the month of Sept., 1851, has issued One Hundred and twenty-seven new policies, viz:

To Merchants	31	To Manufacturers	25
Lawyers	0	Mechanics	7
Clerks	8	Agents	5
Farmers	11	Clergymen	0
Ladies	0	Machinists	
Physicians	11	Public Officers	7
Hotel Keepers	4	Planters	2
Architects	2	Navigators	3
Teachers	2	Others	9
	69		58
Total for the month,			127
Whole number of policies issued by the Company,			7530

Accumulated capital,

$400,000,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

Pliny Freeman, Actuary. MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851:
President:
JOHN T. ADAMS, 87 Wall street.
Corresponding Secretary:
CHRISTOPHER S. BOURNE, 52 Wall street.
Recording Secretary,
FREDERICK W. WELCHMAN, 84 Broad st.
Treasurer;
THOMAS P. CUMMINGS, 74 Beaver street.

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

FIRE INSURANCE.

BROOKLYN INSURANCE CO. Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.
WILLIAM ELLSWORTH, President.

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These conditions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.
STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway,

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M
Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and, when necessary, those principles and that policy, which have ever characterised the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The united interests of the Gospel and the Church."

Communications and letters on business post paid to be addressed to the Editor, until further notice.

—TERMS.—
Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.